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#1.13

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113
200
100
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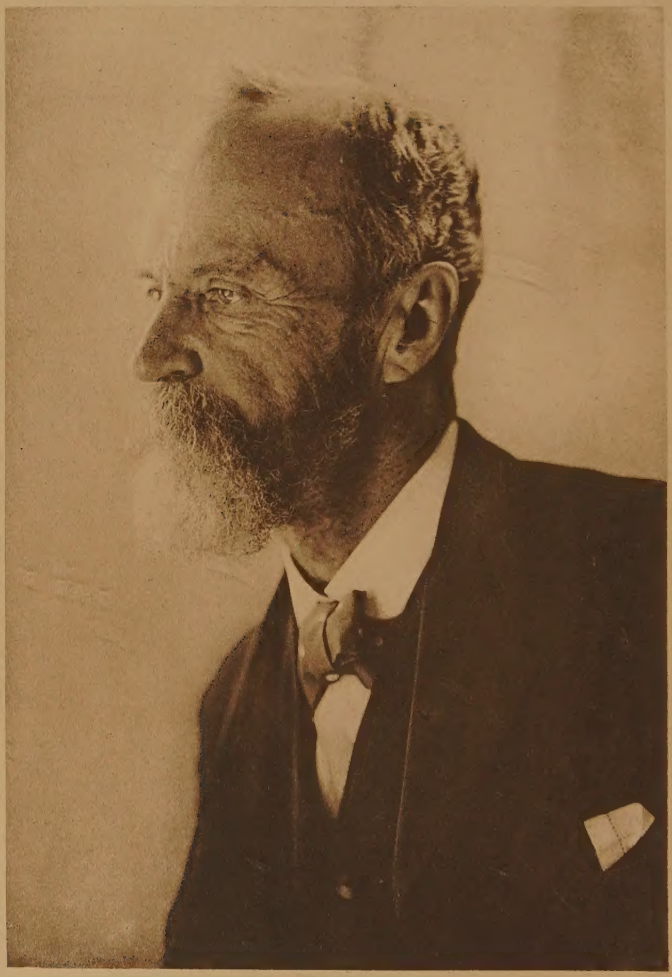
THE LETTERS OF WILLIAM JAMES

THE LETTERS OF
WILLIAM JAMES



Wm. James

FROM A PHOTOGRAPH BY ALICE BOUGHTON, NEW YORK, FEBRUARY 9, 1907

THE LETTERS OF WILLIAM JAMES

EDITED BY HIS SON
HENRY JAMES

TWO VOLUMES IN ONE

BOSTON
LITTLE, BROWN, AND COMPANY
1926

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921 Je

To my Mother,
gallant and devoted ally
of my Father's most arduous
and happy years,
this collection of his letters
is dedicated.

PREFACE

WHETHER William James was compressing his correspondence into brief messages, or allowing it to expand into copious letters, he could not write a page that was not free, animated, and characteristic. Many of his correspondents preserved his letters, and examination of them soon showed that it would be possible to make a selection which should not only contain certain letters that clearly deserved to be published because of their readable quality alone, but should also include letters that were biographical in the best sense. For in the case of a man like James the biographical question to be answered is not, as with a man of affairs: How can his actions be explained? but rather: What manner of being was he? What were his background and education? and, above all, What were his temperament and the bias of his mind? What native instincts, preferences, and limitations of view did he bring with him to his business of reading the riddle of the Universe? His own informal utterances throw the strongest light on such questions.

In these volumes I have attempted to make such a selection. The task has been simplified by the nature of the material, in which the most interesting letters were often found, naturally enough, to include the most vivid elements of which a picture could be composed. I have added such notes as seemed necessary in the interest of clearness; but I have tried to leave the reader to his own conclusions. The work was begun in 1913, but had to be laid aside; and I should regret the delay in completing it even more than I do if it were not that very interesting letters have come to light during the last three years.

James was a great reader of biographies himself, and pointed again and again to the folly of judging a man's ideas by minute logical and textual examinations, without apprehending his mental attitude sympathetically. He was well aware that every man's philosophy is biased by his feelings, and is not due to purely rational processes. He was quite incapable himself of the cool kind of abstraction that comes from indifference about the issue. Life spoke to him in even more ways than to most men, and he responded to its superabundant confusion with passion and insatiable curiosity. His spiritual development was a matter of intense personal experience.

So students of his books may even find that this collection of informal and intimate utterances helps them to understand James as a philosopher and psychologist.

I have not included letters that are wholly technical or polemic. Such documents belong in a study of James's philosophy, or in a history of its origin and influence. However interesting they might be to certain readers, their appropriate place is not here.

A good deal of biographical information about William James, his brother Henry, and their father has already been given to the public; but unfortunately it is scattered, and much of it is cast in a form which calls for interpretation or amendment. The elder Henry James left an autobiographical fragment which was published in a volume of his "Literary Remains," but it was composed purely as a religious record. He wrote it in the third person, as if it were the life of one "Stephen Dewhurst," and did not try to give a circumstantial report of his youth or ancestry. Later, his son Henry wrote two volumes of early reminiscences in his turn. In "A Small Boy and Others" and "Notes of a Son and Brother" he reproduced the atmosphere of a household

of which he was the last survivor, and adumbrated the figures of Henry James, Senior, and of certain other members of his family with infinite subtlety at every turn of the page. But he too wrote without much attention to particular facts or the sequence of events, and his two volumes were incomplete and occasionally inaccurate with respect to such details.

Accordingly I have thought it advisable to restate parts of the family record, even though the restatement involves some repetition.

Finally, I should explain that the letters have been reproduced *verbatim*, though not *literatim*, except for superscriptions, which have often been simplified. As respects spelling and punctuation, the manuscripts are not consistent. James wrote rapidly, used abbreviations, occasionally "simplified" his spelling, and was inclined to use capital letters only for emphasis. Thus he often followed the French custom of writing adjectives derived from proper names with small letters — *e.g.* french literature, european affairs. But when he wrote for publication he was too considerate of his reader's attention to distract it with such petty irregularities; therefore unimportant peculiarities of orthography have generally not been reproduced in this book. On the other hand, the phraseology of the manuscripts, even where grammatically incomplete, has been kept. Verbal changes have not been made except where it was clear that there had been a slip of the pen, and clear what had been intended. It is obvious that rhetorical laxities are to be expected in letters written as these were. No editor who has attempted to "improve away" such defects has ever deserved to be thanked.

Acknowledgments are due, first of all, to the correspondents who have generously supplied letters. Several who

were most generous and to whom I am most indebted have, alas! passed beyond the reach of thanks. I wish particularly to record my gratitude here to correspondents too numerous to be named who have furnished letters that are not included. Such material, though omitted from the book, has been informing and helpful to the Editor. One example may be cited — the copious correspondence with Mrs. James which covers the period of every briefest separation; but extracts from this have been used only when other letters failed. From Dr. Dickinson S. Miller, from Professor R. B. Perry, from my mother, from my brother William, and from my wife, who have all seen the material at different stages of its preparation, I have received many helpful suggestions, and I gratefully acknowledge my special debt to them. President Eliot, Dr. Miller, and Professor G. H. Palmer were, each, so kind as to send me memoranda of their impressions and recollections. I have embodied parts of the memoranda of the first two in my notes; and have quoted from Professor Palmer's minute — about to appear in the "Harvard Graduates' Magazine." For all information about William James's Barber ancestry I am indebted to the genealogical investigations of Mrs. Russell Hastings. Special acknowledgments are due to Mr. George B. Ives, who has prepared the topical index.

Finally, I shall be grateful to anyone who will, at any time, advise me of the whereabouts of any letters which I have not already had an opportunity to examine.

H. J.

August, 1920.

PREFACE TO SECOND EDITION

A LETTER about Schopenhauer, which recently came to light, has been added in a supplementary Appendix.

Had I seen Mr. George Santayana's book "Character and Opinion in the United States" in time, I should have borrowed the beautifully descriptive page with which he closes his essay on William James, and should have added it to the quotation from Dr. Miller, in volume II (pages 11–17). In a foot-note in volume I (page 152), I remarked that James had published no acknowledgment of indebtedness to Chauncey Wright. I was guilty of an oversight; *vide* the preface to the "Psychology," final paragraph. But I do not otherwise qualify the opinion I have expressed about Wright's "influence."

The letter to G. Croom Robertson on page 254 of volume I is misdated. Prof. R. B. Perry has called my attention to the fact that the files of "Mind" show that it must have been written in 1885. Similarly, Rabbi David Philipson, of Cincinnati, has informed me that the "Will to Believe" was read before the Summer School of Ethics at Northampton in 1895. So the statement (volume II, page 5) that it was written "by 1896" has been changed to read "by 1895." A misprint in the date of the third letter of the first Appendix has been corrected in this edition. A few petty corrections that do not alter the meaning or implications of the text have also been made. But such do not require to be enumerated.

Persons who knew James intimately are aware that his fun and fondness for slang occasionally (although infrequently) bubbled over in some superlative outrage on grammar. This happened here and there in his correspondence

as well as in his talk. It appears that a word of warning on the point should have been uttered to readers who knew him not, for some such have misunderstood. One example will suffice. When James addressed "Beloved Thomas, cher maître et confrère" (volume II, page 318) and said, "I always knew you was a professional philosopher," he was assuredly not lapsing unconsciously into some native vernacular. He did not write letters in a flawless style; but it may be assumed that any vulgarism that would be obvious to most readers was felt and intended by James.

H. J.

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DATES AND FAMILY NAMES

1842.	January 11. Born in New York.
1857–58.	At School in Boulogne.
1859–60.	In Geneva.
1860–61.	Studied painting under William M. Hunt in Newport.
1861.	Entered the Lawrence Scientific School.
1863.	Entered the Harvard Medical School.
1865–66.	Assistant under Louis Agassiz on the Amazon.
1867–68.	Studied medicine in Germany.
1869.	M.D. Harvard.
1873–76.	Instructor in Anatomy and Physiology in Harvard College.
1875.	Began to give instruction in Psychology.
1876.	Assistant Professor of Physiology.
1878.	Married. Undertook to write a treatise on Psychology.
1880.	Assistant Professor of Philosophy.
1882–83.	Spent several months visiting European universities and colleagues.
1885.	Professor of Philosophy. (Between 1889 and 1897 his title was Professor of Psychology.)
1890.	"Principles of Psychology" appeared.
1892–93.	European travel.
1897.	Published "The Will to Believe and other Essays on Popular Philosophy."
1899.	Published "Talks to Teachers," etc.
1899–1902.	Broke down in health. Two years in Europe.
1901–1902.	Gifford Lectures. "The Varieties of Religious Experience."
1906.	Acting Professor for half-term at Stanford University. (Interrupted by San Francisco earthquake.)

1906. Lowell Institute lectures, subsequently published as "Pragmatism."

1907. Resigned all active duties at Harvard.

1908. Hibbert lectures at Manchester College, Oxford; subsequently published as "A Pluralistic Universe."

1910. August 26. Died at Chocorua, N.H.

(See Appendix in volume II for a full list of books by William James, with their dates.)

William James was the eldest of five children. His brothers and sister, with their dates, were: Henry (referred to as "Harry"), 1843–1916; Garth Wilkinson (referred to as "Wilky"), 1845–1883; Robertson (referred to as "Bob" and "Bobby"), 1846–1910; Alice, 1848–1892.

He had five children. Their dates and the names by which they are referred to in the letters are: Henry ("Harry"), 1879; William ("Billy"), 1882; Hermann, 1884–1885; Margaret Mary ("Peggy," "Peg"), 1887; Alexander Robertson ("Tweedie," "François"), 1890.

THE LETTERS OF WILLIAM JAMES

VOLUME ONE

I

INTRODUCTION

Ancestry — Henry James, Senior — Youth — Education — Certain Personal Traits

The ancestors of William James, with the possible exception of one pair of great-great-grandparents, all came to America from Scotland or Ireland during the eighteenth century, and settled in the eastern part of New York State or in New Jersey. One Irish forefather is known to have been descended from Englishmen who had crossed the Irish Channel in the time of William of Orange, or thereabouts; but whether the others who came from Ireland were more English or Celtic is not clear. In America all his ancestors were Protestant, and they appear, without exception, to have been people of education and character. In the several communities in which they settled they prospered above the average. They became farmers, traders, and merchants, and, so far as has yet been discovered, there were only two lawyers, and no doctors or ministers, among them. They seem to have been reckoned as pious people, and several of their number are known to have been generous supporters of the churches in which they worshiped; but, if one may judge by the scanty records which remain, there

is no one among them to whom one can point as foreshadowing the inclination to letters and religious speculation that manifested itself strongly in William James and his father. They were mainly concerned to establish themselves in a new country. Inasmuch as they succeeded, lived well, and were respected, it is likely that they possessed a fair endowment of both the imagination and the solid qualities that one thinks of as appropriately combined in the colonists who crossed the ocean in the eighteenth century and did well in the new country. But, as to many of them, it is impossible to do more than presume this, and impossible to carry presumption any farther.

The last ancestor to arrive in America was William James's paternal grandfather. This grandfather, whose name was also William James, came from Bally-James-Duff, County Cavan, in the year 1789. He was then eighteen years old. He may have left home because his family tried to force him into the ministry,— for there is a story to that effect,— or he may have had more adventurous reasons. But in any case he arrived in a manner which tradition has cherished as wholly becoming to a first American ancestor — with a very small sum of money, a Latin grammar in which he had already made some progress at home, and a desire to visit the field of one of the revolutionary battles. He promptly disposed of his money in making this visit. Then, finding himself penniless in Albany, he took employment as clerk in a store. He worked his way up rapidly; traded on his own account, kept a store, traveled and bought land to the westward, engaged as time went on in many enterprises, among them being the salt industry of Syracuse (where the principal residential street bears his name), prospered exceedingly, and amassed a fortune so large, that after his death it provided a liberal

independence for his widow and each of his eleven children. The imagination and sagacity which enabled him to do this inevitably involved him in the public affairs of the community in which he lived, although he seems never to have held political office. Thus his name appears early in the history of the Erie Canal project; and, when that great undertaking was completed and the opening of the waterway was celebrated in 1823, he delivered the "oration" of the day at Albany. It may be found in Munsell's Albany Collections, and considering what were the fashions of the time in such matters, ought to be esteemed by a modern reader for containing more sense and information than "oratory." He was one of the organizers and the first Vice-President of the Albany Savings Bank, founded in 1820, and of the Albany Chamber of Commerce,— the President, in both instances, being Stephen Van Rensselaer. When he died, in 1832, the New York "Evening Post" said of him: "He has done more to build up the city [of Albany] than any other individual."

Two portraits of the first William James have survived, and present him as a man of medium height, rather portly, clean-shaven, hearty, friendly, confident, and distinctly Irish.

Unrecorded anecdotes about him are not to be taken literally, but may be presumed to be indicative. It is told of him, for instance, that one afternoon shortly after he had married for the third time, he saw a lady coming up the steps of his house, rose from the table at which he was absorbed in work, went to the door and said "he was sorry Mrs. James was not in." But the poor lady was herself his newly married wife, and cried out to him not to be "so absent-minded." He discovered one day that a man with whom he had gone into partnership was cheating, and immediately seized him by the collar and marched him through

the streets to a justice. "When old Billy James came to Syracuse," said a citizen who could remember his visits, "things went as *he* wished."

In his comfortable brick residence on North Pearl Street he kept open house and gave a special welcome to members of the Presbyterian ministry. One of his sons said of him: "He was certainly a very easy parent — weakly, nay painfully sensitive to his children's claims upon his sympathy." "The law of the house, within the limits of religious decency, was freedom itself."[1] Indeed, there appears to have been only one matter in which he was rigorous with his family: his Presbyterianism was of the stiffest kind, and in his old age he sacrificed even his affections for what he considered the true faith. Theological differences estranged him from two of his sons,— William and Henry,— and though the old man became reconciled to one of them a few days before his death, he left a will which would have cut them both off with small annuities if its elaborate provisions had been sustained by the Court.

In 1803 William James married (his third wife) Catherine Barber,[2] a daughter of John Barber, of Montgomery, Orange County, New York. The Barbers had been active people in the affairs of their day. Catherine's grandfather had been a judge of the Court of Common Pleas, and her father

[1] *Literary Remains of Henry James*, p. 151.

[2] Henry James (in *A Small Boy and Others*, p. 5) says of Catherine Barber; "She represented for us in our generation the only English blood — that of both her own parents — flowing in our veins." She may well have seemed to her grandson to be of a different type from other members of the family, who were more recently, and doubtless obviously, Irish or Scotch; but the statement is incorrect. John Barber was the son of Patrick Barber, who came from Longford County, Ireland, about 1750 and settled at Neelytown near Newburgh (after having lived in New York City and Princeton) about 1764, and of Jannet Rhea (or Rea) whose parents were well-to-do people in old Shawangunk in 1790. Whatever may have been the previous history of the Rhea family, their name does not suggest an English origin. Both Patrick Barber and Matthew Rhea were pillars of Goodwill Presbyterian Church in Montgomery.

and her two uncles were all officers in the Revolutionary Army. One of the uncles, Francis Barber, had previously graduated from Princeton and had conducted a boarding-school for boys at "Elizabethtown," New Jersey, at which Alexander Hamilton prepared for college. During the war he rose to the rank of Lieutenant-Colonel, was detailed by Washington to be one of Steuben's four aides, and performed other staff-duties. John, Catherine's father, returned to Montgomery after the Revolution, was one of the founders of Montgomery Academy, an associate judge of the County Court, a member of the state legislature, and a church elder for fifty years. In Henry James, Senior's, reminiscences there is a passage which describes him as an old man, much addicted to the reading of military history, and which contrasts his stoicism with his wife's warm and spontaneous temperament and her exceptional gift of interesting her grandchildren in conversation.[1]

In the same reminiscences Catherine Barber herself is described as having been "a good wife and mother, nothing else — save, to be sure, a kindly friend and neighbor" and "the most democratic person by temperament I ever knew." [2] She adopted the three children of her husband's prior marriages and, by their own account, treated them no differently

[1] See *Literary Remains*, p. 149.

[2] If the reader were familiar, as he cannot be presumed to have been, with the elder Henry James or his writings, he would be in no danger of finding anything cold or qualifying in these words, but would discern a true adoration expressing itself in a way that was peculiarly characteristic of their writer. For Henry James, Senior, a spiritual democracy deeper than that of our political jargon was not a mere conception: it was an unquestioned reality. The outer wrappings in which people swathed their souls excited him to anger and ridicule more often than praise; and when men or women seemed to him beautiful or adorable he thought it was because they betrayed more naturally than others the inward possession of that humble "social" spirit which he wanted to think of as truly a common possession — God's equal gift to each and all. To say of his mother that *that* could be felt in her, that she was *merely* that, was his purest praise. The reader may find this habit of his thought expressing itself anew in William James by turning to a letter on page 210 below. That letter might have been written by Henry James, Senior.

from the five sons and three daughters whom she herself bore and brought up. She managed her husband's large house during his lifetime, and for twenty-seven years after his death kept it open as a home for children, and grandchildren, and cousins as well. This "dear gentle lady of many cares" must have been a woman of sound judgment in addition to being an embodiment of kindness and generosity in all things; for admiration as well as affection and gratitude still attend her memory after the lapse of sixty years.

The next generation, eleven in number as has already been said,[1] may well have given their widowed mother "many cares." It had been the purpose of the first William James to provide that his children (several of whom were under age when he died) should qualify themselves by industry and experience to enjoy the large patrimony which he expected to bequeath to them, and with that in view he left a will which was a voluminous compound of restraints and instructions. He showed thereby how great were both his confidence in his own judgment and his solicitude for the moral welfare of his descendants. But he accomplished nothing more, for the courts declared the will to be invalid; and his children became financially independent as fast as they came of age. Most of them were blessed with a liberal allowance of that combination of gayety, volubility, and waywardness which is popularly conceded to the Irish; but these qualities, which made them "charming" and "interesting" to their contemporaries, did not keep them from dissipating both respectable talents and unusual opportunities. Two of the men — William, namely, who became an eccentric but highly respected figure in the Presbyterian ministry, and Henry of whom more will be said

[1] The places of two of the eleven who died early were taken by their orphaned children.

shortly — possessed an ardor of intellect that neither disaster nor good fortune could corrupt. But on the whole the personalities and histories of that generation were such as to have impressed the boyish mind of the writer of the following letters and of his younger brother like a richly colored social kaleidoscope, dashed, as the patterns changed and disintegrated, with amusing flashes of light and occasional dark moments of tragedy. After they were all dead and gone, the memory of them certainly prompted the author of "The Wings of a Dove" when he described Minny Theale's New York forebears as "an extravagant, unregulated cluster, with free-living ancestors, handsome dead cousins, lurid uncles, beautiful vanished aunts, persons all busts and curls," to have known whom and to have belonged to whom "was to have had one's small world-space both crowded and enlarged."

It is unnecessary, however, to pause over any but one member of that generation.

Henry James, the second son of William and Catherine, was born in 1811. He was apparently a boy of unusual activity and animal spirits, but at the age of thirteen he met with an accident which maimed him for life. He was, at the time, a schoolboy at the Albany Academy, and one of his fellow students, Mr. Woolsey Rogers Hopkins, wrote the following account of what happened. (The Professor Henry referred to was Joseph Henry, later the head of the Smithsonian Institute.)

"On a summer afternoon, the older students would meet Professor Henry in the Park, in front of the Academy, where amusements and instruction would be given in balloon-flying, the motive power being heated air supplied from a tow ball saturated with spirits of turpentine. When one

of these air-ships took fire, the ball would be dropt for the boys, when it was kicked here and there, a roll of fire. [One day when] young James had a sprinkling of this [turpentine] on his pantaloons, one of these balls was sent into the open window of Mrs. Gilchrist's stable. [James], thinking only of conflagration, rushed to the hayloft and stamped out the flame, but burned his leg."

The boy was confined to his bed for the next two years, and one leg was twice amputated above the knee. He was robust enough to survive this long and dire experience of the surgery of the eighteen-twenties, and to establish right relations with the world again; but thereafter he could live conveniently only in towns where smooth footways and ample facilities for transportation were to be had.

In 1830 he graduated from Union College, Schenectady, and in 1835 entered the Princeton Theological Seminary with the class of '39. By the time he had completed two years of his Seminary course, his discontent with the orthodox dispensation was no longer to be doubted. He left Princeton, and the truth seems to be that he had already conceived some measure of the antipathy to all ecclesiasticisms which he expressed with abounding scorn and irony throughout all his later years.

In 1840 he married Mary Walsh, the sister of a fellow student at Princeton who had shared his religious doubts and had, with him, turned his back on the ministry and left the Seminary. She was the daughter of James and Mary (Robertson) Walsh of New York City, and was thus descended from Hugh Walsh, an Irishman of English extraction who came from Killingsley,[1] County Down, in 1764, and settled himself finally near Newburgh, and from Alex-

[1] According to the Rev. Hugh Walsh of Newburgh, who has worked out the Walsh genealogy. *A Small Boy and Others* (page 6) says "Killyleagh."

ander Robertson, a Scotchman who came to America not long before the Revolution and whose name is borne by the school of the Scotch Presbyterian Church in New York City. Mary Walsh was a gentle lady, who accommodated her life to all her husband's vagaries and presided with cheerful indulgence over the development of her five children's divergent and uncompromising personalities. She lived entirely for her husband and children, and they, joking her and teasing her and adoring her, were devoted to her in return. Several contemporaries left accounts of their impressions of her husband without saying much about her; and this was natural, for she was not self-assertive and was inevitably eclipsed by his richly interesting presence. But it is all the more unfortunate that her son Henry, who might have done justice, as no one else could, to her good sense and to the grace of her mind and character, could not bring himself to include an adequate account of her in the "Small Boy and Others." To a reader who ventured to regret the omission, he replied sadly, "Oh! my dear Boy — that memory is too sacred!" William James spoke of her very seldom after her death, but then always with a sort of tender reverence that he vouchsafed to no one else. She supplied an element of serenity and discretion to the councils of the family of which they were often in need; and it would not be a mistake to look to her in trying to account for the unusual receptivity of mind and æsthetic sensibility that marked her two elder sons.

During the three or four years that followed his marriage Henry James, Senior, appears to have spent his time in Albany and New York. In the latter city, in the old, or then new, Astor House, his eldest son was born on the eleventh of January, 1842. He named the boy William, and a few days later brought his friend R. W. Emerson to

admire and give his blessing to the little philosopher-to-be.[1] Shortly afterwards the family moved into a house at No. 2 Washington Place, and there, on April 15, 1843, the second son, Henry, came into the world. There was thus a difference of fifteen months in the ages of William and the younger brother, who was also to become famous and who figures largely in the correspondence that follows.

William James derived so much from his father and resembled him so strikingly in many ways that it is worth while to dwell a little longer on the character, manners, and beliefs of the elder Henry James. He was not only an impressive and all-pervading presence in the early lives of his children, but always continued to be for them the most vivid and interesting personality who had crossed the horizon of their experience. He was their constant companion, and entered into their interests and poured out his own ideas and emotions before them in a way that would not have been possible to a nature less spontaneous and affectionate.

His books, written in a style which "to its great dignity of cadence and full and homely vocabulary, united a sort of inward palpitating human quality, gracious and tender, precise, fierce, scornful, humorous by turns, recalling the rich vascular temperament of the old English masters rather than that of an American of today,"[2] reveal him richly to anyone who has a taste for theological reading. His philosophy is summarized in the introduction to "The Literary Remains," and his own personality and the very atmosphere of his household are reproduced in "A Small Boy and Others," and "Notes of a Son and Brother." Thus what it is appropriate to say about him in this place

[1] *A Small Boy and Others*, p. 8.
[2] *Literary Remains of Henry James*, Introduction, p. 9.

can be given largely in either his own words or those of one or the other of his two elder sons.

The intellectual quandary in which Henry James, Senior, found himself in early manhood was well described in letters to Emerson in 1842 and 1843. "Here I am," he wrote, "these thirty-two years in life, ignorant in all outward science, but having patient habits of meditation, which never know disgust or weariness, and feeling a force of impulsive love toward all humanity which will not let me rest wholly mute, a force which grows against all resistance that I can muster against it. What shall I do? Shall I get me a little nook in the country and communicate with my *living* kind — not my talking kind — by life only; a word perhaps of that communication, a fit word once a year? Or shall I follow some commoner method — learn science and bring myself first into man's respect, that I may thus the better speak to him? I confess this last theory seems rank with earthliness — to belong to days forever past. . . . I am led, quite without any conscious wilfulness either, to seek the *laws* of these appearances that swim round us in God's great museum — to get hold of some central *facts* which may make all other facts properly circumferential, and *orderly* so — and you continually dishearten me by your apparent indifference to such law and central facts, by the dishonor you seem to cast on our intelligence, as if it stood much in our way. Now my conviction is that my intelligence is the necessary digestive apparatus for my life; that there is *nihil in vita* — worth anything, that is — *quod non prius in intellectu*. . . . Oh, you man without a handle! Shall one never be able to help himself out of you, according to his needs, and be dependent only upon your fitful tippings-up?" [1]

[1] See, further, *Notes of a Son and Brother*, pp. 181 *et seq*.

To a modern ear these words confess not only the mental isolation and bewilderment of their author, but also the rarity of the atmosphere in which his philosophic impulse was struggling to draw breath. Like many other struggling spirits of his time, he fell into a void between two epochs. He was a theologian too late to repose on the dogmas and beliefs that were accepted by the preceding generation and by the less critical multitude of his own contemporaries. He was, in youth, a skeptic — too early to avail himself of the methods, discoveries, and perspectives which a generation of scientific inquiry conferred upon his children. The situation was one which usually resolved itself either into permanent skepticism or a more or less unreasoning conformity. In the case of Henry James there happened ere long one of those typical spiritual crises in which "man's original optimism and self-satisfaction get leveled with the dust." [1]

While he was still struggling out of his melancholy state a friend introduced him to the works of Swedenborg. By their help he found the relief he needed, and a faith that possessed him ever after with the intensity of revelation.

"The world of his thought had a few elements and no others ever troubled him. Those elements were very deep ones and had theological names." So wrote his son after he had died.[2] He never achieved a truly philosophic formulation of his religious position, and Mr. Howells once complained that he had written a book about the "Secret of Swedenborg" and had *kept it*. He concerned himself with but one question, conveyed but one message; and the only business of his later life was the formulation and

[1] *Society of the Redeemed Form of Man*, quoted in the Introduction to *Literary Remains*, p. 57, *et seq.*

[2] Letter to Shadworth H. Hodgson, p. 241 *infra*.

serene reutterance, in books, occasional lectures, and personal correspondence, of his own conception of God and of man's proper relation to him. "The usual problem is — given the creation to find the Creator. To Mr. James it [was] — given the Creator to find the creation. God is; of His being there is no doubt; but who and what are we?" So said a critic quoted in the Introduction to the "Literary Remains," and William James's own estimate may be quoted from the same place (page 12). "I have often," he wrote "tried to imagine what sort of a figure my father might have made, had he been born in a genuinely theological age, with the best minds about him fermenting with the mystery of the Divinity, and the air full of definitions and theories and counter-theories, and strenuous reasoning and contentions, about God's relation to mankind. Floated on such a congenial tide, furthered by sympathetic comrades, and opposed no longer by blank silence but by passionate and definite resistance, he would infallibly have developed his resources in many ways which, as it was, he never tried; and he would have played a prominent, perhaps a momentous and critical, part in the struggles of his time, for he was a religious prophet and genius, if ever prophet and genius there were. He published an intensely positive, radical, and fresh conception of God, and an intensely vital view of our connection with him. And nothing shows better the altogether lifeless and unintellectual character of the professional theism of our time, than the fact that this view, this conception, so vigorously thrown down, should not have stirred the faintest tremulation on its stagnant pool."

The reader will readily infer that there was nothing conventional, prim, or parson-like about this man. The fact is that the devoutly religious mind is often quite anarchic

in its disregard of all those worldly institutions and conventions which do not express human dependence on the Creator. Henry James, Senior, dealt with such things in the most allusive and paradoxical terms. "I would rather," he once ejaculated, "have a son of mine corroded with all the sins of the Decalogue than have him perfect!" His prime horror, writes Henry James, was of prigs; "he only cared for virtue that was more or less ashamed of itself; and nothing could have been of a happier whimsicality than the mixture in him, and in all his walk and conversation, of the strongest instinct for the human and the liveliest reaction from the literal. The literal played in our education as small a part as it perhaps ever played in any, and we wholesomely breathed inconsistency and ate and drank contradictions. . . . The moral of all was that we need never fear not to be good enough if we were only social enough; a splendid meaning indeed being attached to the latter term. Thus we had ever the amusement, since I can really call it nothing less, of hearing morality, or moralism, as it was more invidiously worded, made hay of in the very interest of character and conduct; these things suffering much, it seemed, by their association with conscience — the very home of the literal, the haunt of so many pedantries." [1]

The erroneous statement that has become current, and that describes Henry James, Senior, as a Swedenborgian minister, is a rich absurdity to anyone who knew him or his writings. Not only had the churches in general sold themselves to the devil, in his view, but the arch-sinners in this respect were the Swedenborgian congregations, for they, if any, might be expected to know better. A letter which he wrote to the editor of the "New Jerusalem Messenger,"

[1] *A Small Boy and Others*, p. 216.

in 1863, illustrates this and tells more about him than could ten pages of description:

DEAR SIR,— You were good enough, when I called on you at Mr. Appleton's request in New York, to say among other friendly things that you would send me your paper; and I have regularly received it ever since. I thank you for your kindness, but my conscience refuses any longer to sanction its taxation in this way, as I have never been able to read the paper with any pleasure, nor therefore of course with any profit. I presume its editorials are by you, and while I willingly seized upon every evidence they display of an enlarged spirit, I yet find the general drift of the paper so very poverty-stricken in a spiritual regard, as to make it absolutely the least nutritive reading I know. The old sects are notoriously bad enough, but your sect compares with these very much as a heap of dried cod on Long Wharf in Boston compares with the same fish while still enjoying the freedom of the Atlantic Ocean. I remember well the manly strain of your conversation with me in New York, and I know therefore how you must suffer from the control of persons so unworthy as those who have the property of your paper. Why don't you cut the whole concern at once, as a rank offence to every human hope and aspiration? The intercourse I had some years since with the leaders of the sect, on a visit to Boston, made me fully aware of their deplorable want of manhood; but judging from your paper, the whole sect seems spiritually benumbed. Your mature men have an air of childishness and your young men have the aspect of old women. I find it hard above all to imagine the existence of a living woman in the bounds of your sect, whose breasts flow with milk instead of hardening with pedantry. I know such

things are of course, but I tell you frankly that these are the sort of questions your paper forces on the unsophisticated mind. I really know nothing so sad and spectral in the shape of literature. It seems composed by skeletons and intended for readers who are content to disown their good flesh and blood, and be moved by some ghastly mechanism. It cannot but prove very unwholesome to you spiritually, to be so nearly connected with all that sadness and silence, where nothing more musical is heard than the occasional jostling of bone by bone. Do come out of it before you wither as an autumn leaf, which no longer rustles in full-veined life on the pliant bough, but rattles instead with emptiness upon the frozen melancholy earth.

Pardon my freedom; I was impressed by your friendliness towards me, and speak to you therefore in return with all the frankness of friendship.

Consider me as having any manner and measure of disrespect for your ecclesiastical pretensions, but as being personally, yours cordially,

H. JAMES.[1]

A diary entry made by his daughter Alice has fortunately been preserved. "A week before Father died," says this entry, "I asked him one day whether he had thought what he should like to have done about his funeral. He was immediately very much interested, not having apparently thought of it before; he reflected for some time, and then said with the greatest solemnity and looking so majestic: 'Tell him to say only this: "Here lies a man, who has thought all his life that the ceremonies attending birth, marriage and death were all damned non-sense." Don't let him say a word more!'"

Henry James, Senior, lived entirely with his books, his

[1] *Vide* also a passage in the *Literary Remains*, at p. 104.

pen, his family, and his friends. The first three he could carry about with him, and did carry along on numerous restless and extended journeys. From friends, even when he left them on the opposite side of the ocean, he was never quite separated, for he always maintained a wide correspondence, partly theological, partly playful and friendly. He was so sociable and so independent and lively a talker, that he entered into hearty relations with interesting people wherever he went. Thackeray was a familiar visitor at his apartment in Paris when his older children were just old enough to remember, and his recollections of Carlyle and Emerson will reward any reader whose appetite does not carry him as far as the theological disquisitions. "I suppose there was not in his day," said E. L. Godkin, "a more formidable master of English style." [1] In his conversation the winning impulsiveness of both his humor and his indignation appeared more clearly even than in his writing. He loved to talk, not for the sake of oppressing his hearer by an exposition of his own views, but in order to stir him up and rouse him to discussion and rejoinder. At home he was not above espousing the queerest of opinions, if by so doing he could excite his children to gallop after him and ride him down. "Meal-times in that pleasant home were exciting. 'The adipose and affectionate Wilky,' as his father called him, would say something and be instantly corrected or disputed by the little cock-sparrow Bob, the youngest, but good-naturedly defend his statement, and then Henry (Junior) would emerge from his silence in defence of Wilky. Then Bob would be more impertinently insistent, and Mr. James would advance as Moderator, and William, the eldest, join in. The voice of the Moderator presently would be drowned by the combatants and he

[1] *Life of E. L. Godkin*, vol. II, p. 218. New York, 1907.

soon came down vigorously into the arena, and when, in the excited argument, the dinner-knives might not be absent from eagerly gesticulating hands, dear Mrs. James, more conventional, but bright as well as motherly, would look at me, laughingly reassuring, saying, 'Don't be disturbed; they won't stab each other. This is usual when the boys come home.' And the quiet little sister ate her dinner, smiling, close to the combatants. Mr. James considered this debate, within bounds, excellent for the boys. In their speech singularly mature and picturesque, as well as vehement, the Gaelic (Irish) element in their descent always showed. Even if they blundered, they saved themselves by wit." [1] It was certainly to their father's talk, to the influence of his "full and homely" idiom, and to the attention-arresting whimsicality and humor with which he perverted the whole vocabulary of theology and philosophy, that both William and Henry owed much of their own wealth of resource in ordinary speech. They used often to exaggerate their father's tricks of utterance, for he would have been the last man to refuse himself as a whetstone for his children's wit, and the business of outdoing the head of the family in the matter of language was an exercise familiar to all his sons.[2] Whoever knew them will remember that their everyday diction displayed a natural command of such

[1] *Early Years of the Saturday Club;* E. W. Emerson's chapter on Henry James, Senior, p. 328. There follows a delightful account of a "Conversation" at R. W. Emerson's house in Concord, at which Henry James, Senior, upset a prepared discourse of Alcott's and launched himself into an attack on "Morality." Whereupon Miss Mary Moody Emerson, "eighty-four years old and dressed underneath without doubt, in her shroud," seized him by the shoulders and shook him and rebuked him. "Mr. James beamed with delight and spoke with most chivalrous courtesy to this Deborah bending over him."

[2] Some passages in William James's early letters to his family might seem labored. They should be read with this in mind. An especially high-sounding phrase or a flight into a grand style was understood as a signal meaning "fun," and such passages are never to be taken as serious.

words and figures as most men cannot use gracefully except when composing with pen in hand.

Finally, with respect to the constancy of Henry James, Senior's, presence in the lives of his children, it should be made clear that he never had any "business" or profession to interfere with "his almost eccentrically home-loving habit." During the years of moving about Europe, during the quiet years in Newport, the family was thrown upon its inner social resources. The children were constantly with their parents and with each other, and they continued all their lives to be united by much stronger attachments than usually exist between members of one family.

William James never acknowledged himself as feeling particularly indebted to any of the numerous schools and tutors to whom his father's oscillations between New York, Europe, and Newport confided him. He was sent first to private schools in New York City; but they seem to have been considered inadequate to his needs, for he was not allowed to remain long in any one. Nor were the changes any less frequent after the family moved to Europe (for the second time since his birth) in 1855. He was then thirteen years old. The exact sequence of events during the next five years of restless movement cannot be determined now, but the important points are clear. The family, including by this time three younger brothers and a younger sister as well as a devoted maternal aunt, remained abroad from 1855 to 1858. London, Paris, Boulogne-sur-Mer, and Geneva harbored them for differing periods. In London and Paris governesses, tutors, and a private school of the sort that admits the irregularly educated children of strangers visiting the Continent, administered what must have been a completely discontinuous instruc-

tion. In Boulogne, William and his younger brother Henry attended the *Collège* through the winter of 1857-58. This term at the *Collège de Boulogne*, during which he passed his sixteenth birthday, was his earliest experience of thorough teaching, and he once said that it gave him his first conception of earnest work. Then, after a year at Newport, there was another European migration — this time to Geneva for the winter of 1859–60. There William was entered at the "Academy," as the present University was still called. He subsequently described himself as having reached Geneva "a miserable, home-bred, obscure little ignoramus." During the following summer he was sent for a while to Bonn-am-Rhein, to learn German. Some Latin, mathematics to the extent of the usual school algebra and trigonometry, a smattering of German and an excellent familiarity with French — such, in conventional terms, was the net result of his education in 1859. He tried to make up for the deficiences in his schooling, and as occasion offered he picked up a few words of Greek, attained to a moderate reading knowledge of Italian, and a quite complete command of German. But these came later.

He seldom referred to his schooling with anything but contempt, and usually dismissed all reference to it by saying that he "never had any." But, as is often the case with even those boys who follow a regular curriculum, his amusements and excursions beyond the bounds of his prescribed studies did more to develop him appropriately than did any of his schoolmasters. An interest in exact knowledge showed itself early. He once recalled a trivial incident which illustrates this, though he apparently remembered it because he realized, young as he was when it occurred, that it grew out of a real difference between the cast of his mind and the cast of Henry's. As readers of the "Small Boy"

will remember, Henry, at the ordinarily "tough" age of ten, was already animated by a secret passion for authorship, and used to confide his literary efforts to folio sheets, which he stored in a copy-book and which he tried to conceal from his tormenting brother. But William came upon them, and discovered that on one page Henry had made a drawing to represent a mother and child clinging to a rock in the midst of a stormy ocean and that he had inscribed under it: "The thunder roared and the lightning followed!" William saw the meteorological blunder immediately; he fairly pounced upon it, and he tormented the sensitive romancer about it so unmercifully that the occasion had to be marked by punishments and the inauguration of a maternal protectorate over the copy-book. About four years later, when he was fifteen years old, his father bought a microscope to give him at Christmas. William happened upon the bill for it in advance, and was hardly able to contain his excitement until Christmas day, so portentous seemed the impending event. Apparently no similar experience ever equalled the intensity of this one. He doubtless made as good use of the instrument as an unguided boy could. But though his proclivities were generously indulged, they were never trained. At Geneva he began to study anatomy, but there was no regular instruction in osteology; so he borrowed a copy of Sappey's "Anatomie" and got permission to visit the Museum and there examine the human skeleton by himself.

Clearly, there was profit for him also in the restlessness which governed his father's movements and which threw the boy into quickening collision with places, people, and ideas at a rate at which such contacts are not vouchsafed to many schoolboys. From so far back as his nineteenth year (there is no evidence to go by before that) William was

blessed with an effortless and confirmed cosmopolitanism of consciousness; and he had attained to an acquaintance with English and French reviews, books, paintings, and public affairs which was remarkable not only for its happy ease, but, in one so young, for its wide range. The letters which follow show clearly with what expert observation he responded, all his life, to changes of scene and to the differences between peoples and environments. The fascination of these differences never failed for him when he traveled, and his letters from abroad give such voluminous proof of his own addiction to what he somewhat harshly called "the most barren of exercises, the making of international comparisons," that the problem of the editor is to control rather than to emphasize the evidence. He began young to be a wide reader; soon he became a wide reader in three languages. Above all, he was encouraged early to trust his own impulse and pursue his own bent. Probably his active and inquiring intelligence could not have been permanently cribbed and confined by any schooling, no matter how narrow and rigorous. But, as nothing was to be more remarkable about him in his maturity than the easy assurance with which he passed from one field of inquiry to another, ignoring conventional bounds and precincts, never losing his freshness of tone, shedding new light and encouragement everywhere, so it is impossible not to believe that the influences and circumstances which combined in his youth fostered and corroborated his native mobility and detachment of mind.

Meanwhile he had one occupation to which no reference has yet been made, but to which he thought, for a while, of devoting himself wholly, namely, painting. He began to draw before he had reached his 'teens. Henry James said: "As I catch W. J.'s image, from far back, at its most charac-

teristic, he sits drawing and drawing, always drawing, especially under the lamp-light of the Fourteenth Street back parlor; and not as with a plodding patience, which I think would less have affected me, but easily, freely, and, as who should say, infallibly: always at the stage of finishing off, his head dropped from side to side and his tongue rubbing his lower lip. I recover a period during which to see him at all was so to see him — the other flights and faculties removed him from my view." [1] What was an idle amusement in New York became, when the boy was transferred to foreign places and cut off from other amusements, a sharpener of observation and a resource for otherwise vacant hours. For when the family of young Americans reached St. John's Wood, London, and then moved to the Continent, the two elder boys found little to do at first except to wander about "in a state of the direst propriety," staring at street scenes, shop-windows, and such "sights" as they were old enough to enjoy, and then to buy "water-colors and brushes with which to bedaub eternal drawing blocks." In Paris William had better lessons in drawing than he had ever had elsewhere, and it seems fair to say that he made good use of his opportunity to educate his eye; saw good pictures; sketched and copied with zest; and began to show great aptitude in his own "daubings." From Bonn, later still, he wrote to his Genevese fellow student Charles Ritter: "Je me suis pleinement décidé à éssayer le métier de peintre. En un an ou deux je saurais si j'y suis propre ou non. Si c'est non, il sera facile de reculer. Il n'y a pas sur la terre un objet plus déplorable qu'un méchant artiste." [2]

He applied himself with energy to art for the following

[1] *A Small Boy and Others*, p. 207.

[2] "I have fully decided to try being a painter. I shall know in a year or two whether I am made to be one. If not, it will be easy to retreat. There 's nothing in the world so despicable as a bad artist." (1860.)

year at Newport, working daily in the studio of William Hunt, along with his stimulating young friend, John La Farge. To what good purpose he had drawn and painted from boyhood, and to what point he trained his gift that winter, cannot now be measured and defined in words. Paper and canvas are the proof of such things, which must be seen rather than described; and unfortunately only one canvas and very few drawings have been preserved. In the "Notes of a Son and Brother," several random sketches are reproduced which will say much to the discerning critic. The one canvas that at all indicates the climax of his artistic effort, the beautiful and simple portrait of his cousin Katharine Temple, is also reproduced in the "Notes"; but a small half-tone gives, alas! only an inadequate impression of the quality of the painting. The sketches which are included in the following pages will give an idea of the felicity of his hand, and of his talent for seeing the living line whenever he made sketches or notes from life. He threw these scraps off so easily, valuing them not at all, that few were kept. Then, before a year had passed (that is to say, in 1861), he had decided not to be a painter after all. Thereafter what was remarkable was just that he let so genuine a talent remain completely neglected. Except to record an observation in the laboratory, to explain the object under discussion to a student, or to amuse his children, he soon left pencil and brush quite untouched.

The photographs of James reproduced in this book are all excellent "likenesses," and one, with his colleague, Royce, caught an attitude which suggests the alertness that marked his bearing. He was of medium height (about five feet eight and one-half inches), and though he was muscular and compact, his frame was slight and he appeared to be slender

in youth, spare in his last years. His carriage was erect and his tread was firm to the end. Until he was over fifty he used to take the stairs of his own house two, or even three, steps at a bound. He moved rapidly, not to say impatiently, but with an assurance that invested his figure with an informal sort of dignity. After he strained his heart in the Adirondacks in 1899 he had to habituate himself to a moderate pace in walking, but he never learned to make short movements and movements of unpremeditated response in a deliberate way. When he drove about the hilly roads of the Adirondacks or New Hampshire, he was forever springing in and out of the carriage to ease the horses where the way was steep. (Indeed it was so intolerable to him to sit in a carriage while straining beasts pulled it up grade, that he lost much of his enjoyment of driving when he could no longer walk up the hills.) Great was his brother Henry's astonishment at Chocorua, in 1904, to see that he still got out of a "democrat wagon" by springing lightly from the top of the wheel. His doctors had cautioned him against such sudden exertions; but he usually jumped without thinking.

In talking he gesticulated very little, but his face and voice were unusually expressive. His eyes were of that not very dark shade whose depth and color changes with alterations of mood. Mrs. Henry Whitman, who knew him well and painted his portrait, called them "irascible blue eyes." He talked in a voice that was low-pitched rather than deep — an unforgettably agreeable voice, that was admirable for conversation or a small lecture-room, although in a very large hall it vibrated and lacked resonance. His speech was full of earnest, humorous and tender cadences.

James was always as informal in his dress as the occasion permitted. The Norfolk jacket in which he used to lecture

to his classes invariably figured in college caricatures — as did also his festive neckties. But there was nothing that disgusted him more than a "loutish" carelessness about appearances. A friend of old days, describing a first meeting with him in the late sixties ejaculated, "He was the *cleanest*-looking chap!" There seemed to be no flabby or unvitalized fibre in him.

People and conversation excited him — if too many, or too long-continued, to the point of irritation and exhaustion. If, as was sometimes the case, he was moody and silent in a small company, it was a sign that he was overworked and tired out. But when he was roused to vivacity and floated on the current of congenial discussion, his enunciation was rapid, with occasional pauses while he searched for the right word or figure and pursed his lips as though helping the word to come. Then he talked spontaneously, humorously, and often extravagantly, just as he will appear to have written to his correspondents. Sometimes he was vehement, but never ponderous; and he never made anyone, no matter how humble, feel that he was trying to "impress." Men and women of all sorts felt at ease with him, and anybody who, in Touchstone's phrase,[1] had any philosophy in him, was soon expounding his private hopes, faiths, and skepticisms to James with gusto. He was, distinctly, not a man who required a submissive audience to put him in the vein. A kind of admiring attention that made him self-conscious was as certain to reduce him to silence as a manly give and take was sure to bring him out. It never seemed to occur to him to debate or talk for victory. In Faculty meetings he spoke seldom, and he spent very little time on his feet — except as called upon — when professional congresses or conferences were thrown open to dis-

[1] For James's use of Touchstone's question, see p. 190 *infra*.

cussion. Similarly, he was seldom at his best at large dinners or formal occasions. His best talk might have been described by a phrase which he used about his father. It was pat and intuitive and had a "smiting" quality. He was never guilty of abusing anecdote,— that frequent instrument of social oppression,— but he loved and told a good story when it would help the discussion along, and showed a fair gift of mimicry in relating one.[1]

Once, in the early days of their acquaintance, François Pillon, who knew how affectionately James was attached to Harvard University and Cambridge and who assumed that he was a New Englander, asked him about the Puritans. James launched upon a vivacious sketch of their sombre community, and when he had finished Pillon ejaculated with mingled solicitude and astonishment: "Alors! pas un seul bon-vivant parmi vos ancêtres!" The story of the solemn-minded student who stemmed the full tide of a lecture one day by exclaiming, "But, Doctor, Doctor! — to be serious for a moment —," is already well known.

But what counted for the charm and effect of James's conversation more than all else was his lively interest in his interlocutor and in every fresh idea that developed in talk with him. He made the other man feel that he had no desire to pigeon-hole him and dismiss him from further consideration, but that he rejoiced in him as a fellow creature, unique like himself and forever fascinating. "How delicious," he cried, "is the fact that you can't cram individuals under cut-and-dried heads of classification!" He fell instinctively into the other man's mental stride while he drew him out about his age, occupation, history, family circumstances, theories, prejudices, and peculiarities. He abounded in sympathy and

[1] *Cf.* Henry James's *Life of W. W. Story*, vol. II, p. 204, where there is a passage which sounds reminiscent of the author's father and brother.

even enthusiasm for the other's personal aims and peculiar ideals.

His first reaction to a new scene or to fresh contact with a foreign people was apt to be one of admiration. "How jolly it looks!" he would exclaim, "and how superior in such and such ways to that last!" "How *good* they seem!" "How sound and worthy to be given its chance to develop is such a civilization!" Restlessness, discriminating moods, and a longing for the "simplifications" of home soon followed; but even when restlessness and homesickness became acute, their effect was not permanent. He was no sooner back in his own home than the peculiar virtues of the place and people from whom he had fled shone again as unique and precious to the universe. It was good that there should be one Oxford, and that it should cling to every ancient peculiarity without surrendering to the spirit of the age — and good too that there should be one Chautauqua!

For James was perennially "keen" about new things and future things, about beginnings and promises. His mind looked forward eagerly. Youth never bored him. Anything spontaneous, young, or original was likely to excite him. And then he would pour out expressions of approval and acclaim. Brilliant students and young authors were often "little genuises"; he guessed that they would "produce something very big before long"; they had already arrived at "an important vision," or had "driven their spear into the Universe where its ribs are short"; they were going to make "perhaps the most original contribution to philosophy that anyone had made for a generation."

It must be admitted that his recognition would occasionally have had a happier effect had it been less encouraging. But he enjoyed being generous and hated to spoil

a gift of praise by "stingy" qualifications. He might have said that the great point was not to let any unique virtue in a man evaporate or be wasted. At any rate, he said, that should be seen to in a university. He was quite unconventional in recognizing originality, and preferred all the risks involved in hailing potentialities that might never come to fruition, to a policy of playing safe in his estimates. Yet on the whole he very seldom "fooled himself." Few men who have possessed a comparable gift of discovering special virtues in different individuals have combined with it so just a sense of what could not be expected of those same individuals in the way of other virtues.

But there would be danger of misunderstanding if this trait were mentioned without an important qualification. The reader will do well, in interpreting any judgment of James's to consider whether the book, or theory, or man under consideration was new and unrecognized, or was already established and secure of a place in men's esteem. In the former case, especially if there was anything in the situation to appeal to James's natural "inclination to succor the under-dog," his praise was likely to be extravagantly expressed and his reservations were apt to be withheld. In the latter case he was no less certain to give free rein to his critical discernment. Men who knew him as a teacher are likely to remember how he encouraged them in their efforts on the one hand, and on the other how stimulating to them and enlarging to their mental horizons were his free and often destructive comments upon famous books and illustrious men.

As a teacher at Harvard for thirty-five years, he influenced the lives and thoughts of more than a generation of students who sat in his classes. To many of them he was an adviser as well as a teacher, and to some he was a life-

long friend. Such was the character of his books and public discourses that people of all sorts and conditions from outside the University came to him or wrote to him for encouragement and counsel. The burden of his message to all was the bracing text which he himself loved and lived by — "Son of man, stand upon thy feet and I will speak unto thee." He never tried to win disciples, to compel allegiance to his own doctrines, or to found a school. But he taught countless young men to love philosophy, and helped many a troubled soul besides to face the problems of the universe in an independent and gallant spirit. He helped them by example as well as by precept, for it was plain to everyone who knew him or read him that his genius was ardently adventurous and humane.

II

1861–1864

Chemistry and Comparative Anatomy in the Lawrence Scientific School

In the autumn of 1861 James turned to scientific work, and began what was to become a lifelong connection with Cambridge and Harvard University by registering for the study of chemistry in the Lawrence Scientific School. Among the students who were in the School in his time were several who were to be his friends and colleagues in later years — Nathaniel S. Shaler, later Professor of Geology and Dean of the Scientific School, Alexander Agassiz, engineer, captain of industry, eminent biologist, and organizer of the museum that his father had founded, the entomologist Samuel H. Scudder, F. W. Putnam, who afterwards became Curator of the Peabody Museum of Ethnology and Anthropology, and Alpheus Hyatt, the palæontologist, who was Curator of the Museum of Comparative Zoölogy at Harvard for many years before his death in 1902. The chemical laboratory of the school had just been placed under the charge of Charles W. Eliot,— in 1869 to become President Eliot,— who writes: "I first came in contact with William James in the academic year 1861–62. As I was young and inexperienced, it was fortunate for me that there were but fifteen students of chemistry in the Scientific School that year, and that I was therefore able to devote a good deal of attention to the laboratory work of each student. The instruction was given chiefly in the laboratory and was therefore individual. James was a very interesting and agreeable pupil, but was not wholly devoted to

the study of Chemistry. During the two years in which he was registered as a student in Chemistry, his work was much interfered with by ill-health, or rather by something which I imagined to be a delicacy of nervous constitution. His excursions into other sciences and realms of thought were not infrequent; his mind was excursive, and he liked experimenting, particularly novel experimenting. . . . I received a distinct impression that he possessed unusual mental powers, remarkable spirituality, and great personal charm.[1] This impression became later useful to Harvard University."

Henry James published many of the few still existing letters which William wrote during this time in his "Notes of a Son and Brother." Three of them are among the first six selected for inclusion here. The fun and extravagance of these early letters is so full of an intimate raillery that they should be read in their context in that book, where the whole family has been made to live again. The first of the letters that follow was written a few weeks after the opening of the autumn term in which James began his course in chemistry. The son of Professor Benjamin Peirce (the

[1] The following entries occur among some "notes on his students" which President Eliot made at the time —

"First term, '61–'62, James, W., entered this term, passed examination on qualitative analysis well."

"Second term, '61–'62, James, W., studied quantitative analysis. Irregular in attendance at laboratory, passed examination on Fownes's Organic Chemistry, mark 85."

"First term, '62–'63, James, W., studied quantitative analysis and was tolerably punctual at recitations till Thanksgiving, when he began an investigation of the effects of different bread-raising materials on the urine. He worked steadily on this until the end of the term, mastering the processes, and studying the effect of yeast on bicarbonate of sodium and bitartrate of potash." The investigation referred to consisted of experiments of which he himself was the subject.

There is no record for the second term of 1862–63.

President Eliot has generously supplied the Editor with a memorandum on William James's connection with the College, from which these, and several statements below, have been drawn.

mathematician) of whom it makes mention was the brilliant but erratic Charles S. Peirce, to whom other references appear in later letters, and whose name James subsequently associated with his pragmatism. "Harry," "Wilky" and "Bobby" will be recognized as William's younger brothers. Wilky was at the Sanborn School in Concord, thirteen miles away. Bobby was in Newport, under the parental roof at 13 Kay Street. The Emerson referred to was R. W. Emerson's son, Edward W. Emerson, and "Tom" Ward, the Thomas W. Ward of a lifelong friendship and of several later letters and allusions.

To his Family.

CAMBRIDGE, *Sunday Afternoon, Sept.* 16, 1861.

DEAREST FAMILY,— This morning, as I was busy over the tenth page of a letter to Wilky, in he popped and made my labor of no account. I had intended to go and see him yesterday, but concluded to delay as I had plenty of work to do and did not wish to take the relish off the visits by making them frequent when I was not home-sick. Moreover, Emerson and Tom Ward were going on, and I thought he would have too much of a good thing. But he walked over this morning with, or rather without them, for he went astray and arrived very hot and dusty. I gave him a bath and took him to dinner and he is now gone to see [Andrew?] Robeson and Emerson. His plump corpusculus looks as always. He says it is pretty lonely at Concord and he misses Bob's lively and sportive wiles very much in the long and lone and dreary evenings, tho' he consoles himself by thinking he will have a great time at study. I have at last got to feel quite settled and homelike. I write in my new parlor whither I moved yesterday. You have no idea what an improvement it is on the old affair, worth double the

price, and the little bedroom under the roof is perfectly delicious, with a charming outlook upon little backyards with trees and pretty old brick walls. The sun is upon *this* room from earliest dawn till late in the afternoon — a capital thing in winter.

I like Mrs. Upham's very much. Dark, aristocratic dining-room, with royal cheer — "fish, roast-beef, veal-cutlets or pigeons?" says the splendid, tall, noble-looking, white-armed, black-eyed Juno of a handmaid as you sit down. And for dessert, a choice of three, *three* of the most succulent, unctuous (no, not unctuous, unless you imagine a celestial unction without the oil) pie-ey confections, always two plates full — my eye! She has an admirable chemical, not mechanical, combination of jam and cake and cream, which I recommend to mother if she is ever at a loss; though she has no well-stored pantry like that of good old 13 Kay Street; or if she has, it exists not for miserable me. I get up at six, breakfast and study till nine, when I go to school till one, when dinner, a short loaf and work again till five, then gymnasium or walk till tea, and after that, visit, work, literature, correspondence, etc., etc., till ten, when I "divest myself of my wardrobe" and lay my weary head upon my downy pillow and dreamily think of dear old home and Father and Mother and brothers and sister and aunt and cousins and all that the good old Newport sun shines upon, until consciousness is lost. My time last week was fully occupied, and I suspect will be so all winter — I hope so.

This chemical analysis is so bewildering at first that I am entirely "muddled and beat" [1] and have to employ most all my time reading up. Agassiz gives now a course of

[1] The expression was undoubtedly recognized in Kay Street as borrowed from the Lincolnshire boor, in Fitzjames Stephen's Essay on Spirit-Rapping, who

lectures in Boston, to which I have been. He is evidently a great favorite with his audience and feels so himself. But he is an admirable, earnest lecturer, clear as day, and his accent is most fascinating. I should like to study under him. Prof. Wyman's lectures on [the] Comp[arative] anatomy of vert[ebrates] promise to be very good; prosy perhaps a little and monotonous, but plain and packed full and well arranged (*nourris*). Eliot I have not seen much of; I don't believe he is a *very* accomplished chemist, but can't tell yet. Young [Charles] Atkinson, nephew of Miss Staigg's friend, is a very nice boy. I walked over to Brookline yesterday afternoon with him to see his aunt, who received me very cordially. There is something extremely good about her. The rest of this year's class is nothing wonderful. In last year's there is a son of Prof. Peirce, whom I suspect to be a very "smart" fellow with a great deal of character, pretty independent and violent though. [Storrow] Higginson I like very well. [John] Ropes is always out, so I have not seen him again.

We are only about twelve in the laboratory, so that we have a very cosy time. I expect to have a winter of "crowded" life. I can be as independent as I please, and want to live regardless of the good or bad opinion of everyone. I shall have a splendid chance to try, I know, and I know too that the "native hue of resolution" has never been of very great shade in me hitherto. But I am sure that that feeling is a right one, and I mean to live according to it if I can. If I do, I think I shall turn out all right.

I stopped this letter before tea, when Wilk the rosy-gilled and Higginson came in. I now resume it after tea by the light of a taper and that of the moon. This room

ended his life with the words, "What with faith, and what with the earth a-turning round the sun, and what with the railroads a-fuzzing and a-whizzing, I'm clean stonied, muddled and beat."

is without gas and I must get some of the jovial Harry's abhorred kerosene tomorrow. Wilk read Harry's letter and amused me "metch" by his naïve interpretation of mother's most rational request "that I should keep a memorandum of all monies I receive from Father." He thought it was that she might know exactly what sums the prodigal philosopher really gave out, and that mistrust of his generosity caused it. The phrase has a little sound that way, as Harry framed it, I confess. . . .

"Kitty" Temple, next addressed, was the eldest of four Temple cousins, who were daughters of Henry James, Senior's, favorite sister. Having lost both their parents the Temple children had come to live in Newport under the care of their paternal aunt, Mrs. Edmund Tweedie. The fast friendship between the elder Jameses and the Tweedies, the relationship between the two groups of children and the parity of their ages resulted in the Jameses, Temples and Tweedies all living almost as one family. "Minny," Kitty's younger sister, was about seventeen years old and was the enchanting and most adored of all the charming and freely circulating young relatives with whom William had more or less grown up. Henry James drew two of his most appealing heroines from her image,— Minny Theale in the "Wings of the Dove" and Isabel Archer in "The Portrait of a Lady," — and she is still more authentically revealed by references that recur in "Notes of a Son and Brother" and in the bundle of her own letters with which that volume beautifully closes. In a long-after year William, who was fondly devoted to her, received an early letter of hers containing an affectionate reference to himself and wrote to the friend who had sent it: "I am deeply thankful to you for sending me this letter, which revives all sorts

of poignant memories and makes her live again in all her lightness and freedom. Few spirits have been more free than hers. I find myself wishing so that she could know me as I am now. As for knowing her as *she* is now??!! I find that she means as much in the way of human character for me now as she ever did, being unique and with no analogue in all my subsequent experience of people. Thank you once more for what you have done." At the time of the next letter, "Minny" had just cut her hair short, and a photograph of her new aspect was the occasion of the badinage about her madness. "Dr. Prince" was an alienist to whom another James cousin had lately been married.

To Miss Katharine Temple (Mrs. Richard Emmet).

CAMBRIDGE, [*Sept.* 1861].

MY DEAR KITTY,— Imagine if you can with what palpitations I tore open the rude outer envelope of your precious, long-looked-for missive. I read it by the glimmer of the solitary lamp which at eventide lights up the gloom of the dark and humid den called Post Office. And as I read on unconscious of the emotion I was betraying, a vast crowd collected. Profs. Agassiz and Wyman ran with their notebooks and proceeded to take observations of the greatest scientific import. I with difficulty reached my lodgings. When thereout fell the Photograph. Wheeeew! oohoo! aha! la-la! [*Marks representing musical flourish*] boisteroso triumphissimmo, chassez to the right, cross over, forward two, hornpipe and turn summerset! Up came the fire engines; but I proudly waved them aside and plunged bareheaded into the chill and gloomy bowels of the night, to recover by violent exercise the use of my reasoning faculties, which had almost been annihilated by the shock of happiness. As I stalked along, an understanding of

the words in your letter grew upon me, and then I felt, my sober senses returning, that I ought not to be so elate. For you certainly bring me bad news enough. Elly's arm broken and Minny gone mad should make me rather drop a tear than laugh.

But leaving poor Elly's case for the present, let 's speak of Minny and her fearful catastrophe. Do you know, Kitty,— now that it 's all over, I don't see why I should not tell you,— I have often had flashes of horrid doubts about that girl. Occasionally I have caught a glance from her furtive eye, a glance so wild, so weird, so strange, that it has frozen the innermost marrow in my bones; and again the most sickening feeling has come over me as I have noticed fleeting shades of expression on her face, so short, but ah! so piercingly pregnant of the mysteries of mania — *unhuman*, ghoul-like, fiendish-cunning! Ah me! ah me! Now that my worst suspicions have proved true, I feel sad indeed. The well-known, how-often fondly-contemplated features tell the whole story in the photograph taken, as you say, a few days before the crisis. Madness is plainly lurking in that lurid eye, stamps indelibly the arch of the nostril and the curve of the lip, and in ambush along the soft curve of the cheek it lies ready to burst forth in consuming fire. But oh! still is it not pity to think that that fair frame, whilom the chosen fane of intellect and heart, clear and white as noonday's beams, should now be a vast desert through whose lurid and murky glooms glare but the fitful forked lightnings of fuliginous insanity! —Well, Kitty, after all, it is but an organic lesion of the gray cortical substance which forms the *pia mater* of the brain, which is very consoling to us all. Was she all alone when she did it? Could no one wrest the shears from her vandal hand? I declare I fear to return home,— but of

course Dr. Prince has her by this time. I shall weep as soon as I have finished this letter.

But now, to speak seriously, I am really shocked and grieved at hearing of poor little Elly's accident and of her suffering. I suppose she bears it though like one of the Amazons of old. I suppose the proper thing for me to do would be to tell her how naughty and careless she was to go and risk her bones in that unprincipled way, and how it will be a good lesson to her for the future about climbing into swings, etc., etc., *ad libitum;* but I will leave that to you, as her elder sister (I have no doubt you 've dosed her already), and convey to her only the expression of my warmest condolence and sympathy. I hope to see her getting on finely when I come home, which will be shortly. After all it will soon be over, and then her arm will be better than ever, twice as strong, and who of us are exempt from pain? Take me, for example: you might weep tears of blood to see me day after day forced to hold ignited crucibles in my naked hands till the eyes of my neighbors water and their throats choke with the dense fumes of the burning leather. Yet I ask for no commiseration. Nevertheless I bestow it upon poor Elly, to whom give my best love and say I look forward to seeing her soon.

And Henrietta the ablebodied and strongminded — your report of her constancy touched me more than anything has for a long while. Tell her to stick it out for a few days longer and she will be richly rewarded by an apple and a chestnut *from Massachusetts*. As for yourself and sister in the affair of the wings, 't is but what I expected,— I am too old now to expect much from human nature,— yet after such length of striving to please, so many months of incessant devotion, one *must* feel a slight twinge. If your sister can still understand, let her know that I thank her

for her photograph. Too bad, too bad! With her long locks she would still be winning, outwardly, spite of the howling fiends within; but they gone, like Samson, she has nothing left.— But now, my dear Kitty, I must put an end to my scribbling. This writing in the middle of the week is an unheard-of license, for I must work, work, work. Relentless Chemistry claims its hapless victim. Excuse all faults of grammar, punctuation, spelling and sense on the score of telegraphic haste. Love to all and to yourself. Please "remember me" to your aunt Charlotte, and believe [me] yours affectionately,

W. J.

To his Family.

CAMBRIDGE,
Sunday afternoon [*Early Nov.*, 1861].

DEARLY BELOVED FAMILY,— Wilky and I have just returned from dinner, and having completed a concert for the benefit of the inmates of Pasco Hall and the Hall next door, turn ourselves, I to writing a word home, he to digesting in a "lobbing" position on the sofa. Wilky wrote you a complete account of our transactions in Boston yesterday much better than I could have done. I suppose you will ratify our action as it seemed the only one possible to us. The radiance of Harry's visit [1] has not faded yet, and I come upon gleams of it three or four times a day in my farings to and fro; but it has never a bit diminished the lustre of far-off shining Newport all silver and blue and this heavenly group below [2] (all being more or less failures, especially the two outside ones),— the more so as the above-

[1] A diary of Mr. T. S. Perry's has fixed the date of this visit as Oct. 31–Nov. 4.
[2] W. J. could make much better drawings than the ones which he enclosed in this letter.

mentioned Harry could in no wise satisfy my cravings to know of the family and friends, as he did not seem to have been on speaking terms with any of them for some time past and could tell me nothing of what they did, said, or thought about any given subject. Never did I see a so much uninterested creature in the affairs of those about him. He is a good soul though in his way, too — much more so than the light fantastic Wilky, who has been doing nothing but disaster since he has been here, breaking down my good resolutions about eating, keeping me from any intellectual exercise, ruining my best hat wearing it while dressing, while in his night-gown, wishing to wash his face with it on, insisting on sleeping in my bed, inflicting on me thereby the pains of crucifixion, and hardly to be prevented from taking the said hat to bed with him. The odious creature occupied my comfortable armchair all the morning in the position represented in the fine plate which accompanies this letter. But one more night though and he shall be gone and no thorn shall be in the side of the serene and hallowed felicity of expectation in which I shall revel until the time comes for going home, home, home to the hearts of my infancy and budding youth.

It is not homesickness I have, if by that term be meant a sickness of heart and loathing of my present surroundings, but a sentiment far transcending this, that makes my hair curl for joy whenever I think of home, by which home comes to me as hope, not as regret, and which puts roses long faded thence in my old mother's cheeks, mildness in my father's voice, flowing graces into my Aunt Kate's movements, babbling confidingness into Harry's talk, a straight parting into Robby's hair and a heavenly tone into the lovely babe's temper, the elastic graces of a kitten into Moses's [1] rusty

[1] A horse.

and rheumatic joints. Aha! Aha! The time will come — Thanksgiving in less than two weeks and then, oh, then! — probably a cold reception, half repellent, no fatted calf, no fresh-baked loaf of spicy bread,— but I dare not think of that side of the picture. I will ever hope and trust and my faith shall be justified.

As Wilky has submitted to you a résumé of his future history for the next few years, so will I, hoping it will meet your approval. Thus: one year study chemistry, then spend one term at home, then one year with Wyman, then a medical education, then five or six years with Agassiz, then probably death, death, death with inflation and plethora of knowledge. This you had better seriously consider. This is a glorious day and I think I must close and take a walk. So farewell, farewell until a quarter to nine Sunday evening soon! Your bold, your beautiful,

Your Blossom!!

Dedicated to Miss Kitty, oh! I beg pardon, to Miss Temple.

The following curious facts were discovered by the Chemist James in some of his recent investigations:

At Pensacola, Fla., there is a navy yard, and consequently many officers of the U. S. A.

In Pensacola there is a larger proportional number of old maids than in any city of the Union.

The ladies of Pensacola, instead of seeking an eligible partner in the middle ranks of society, spend their lives in a vain attempt to entrap the officers who flirt with them and then leave Pensacola. The moral lesson is evident.

The "Kitty" to whom James addressed the next letter was another cousin, the daughter of one of his father's elder brothers. Her husband was the alienist to whom

the reader will remember that the mad Minny was consigned in a previous letter. It should also be explained that James's two youngest brothers had now entered the Union army, and that one of them, Wilky, adjutant of the first colored regiment, had been wounded in the charge on Fort Wagner in which Colonel Robert Gould Shaw was killed.

To Mrs. Katharine James (Mrs. William H.) Prince.

CAMBRIDGE, *Sept.* 12, 1863.

MY DEAR COUSIN KITTY,— I was very agreeably surprised at getting your letter a few days after arriving here, and am heartily glad to find that you still remember me and think sometimes of the visit you paid us that happy summer. I often think of you, and at such times feel very much like renewing our delightful converse. Several times I have been on the uttermost *brink* of writing to you, but somehow or other I have always quailed at plunging over. Nature makes us so awkward. I again felt several times like going to pay you a short visit,— last winter and this spring, I remember,— but hesitated, never having been invited, and being entirely ignorant how you would receive me, whether you would chain me up in your asylum and scourge me, or what — tho' I believe those good old days are over.

When you were at our house, I recollect I was in the first flush of my chemical enthusiasm. A year and a half of hard work at it here has somewhat dulled my ardor; and after half a year's vegetation at home, I am back here again, studying this time Comparative Anatomy. I am obliged before the 15th of January to make finally and irrevocably "the choice of a profession." I suppose your sex, which has, or should have, its bread brought to it, instead of having

to go in search of it, has no idea of the awful responsibility of such a choice. I have four alternatives: Natural History, Medicine, Printing, Beggary. Much may be said in favor of each. I have named them in the ascending order of their pecuniary invitingness. After all, the great problem of life seems to be how to keep body and soul together, and I *have* to consider lucre. To study natural science, I know I should like, but the prospect of supporting a family on $600 a year is not one of those rosy dreams of the future with which the young are said to be haunted. Medicine would pay, and I should still be dealing with subjects which interest me — but how much drudgery and of what an unpleasant kind is there! Of all departments of Medicine, that to which Dr. Prince devotes himself is, I should think, the most interesting. And I should like to see him and his patients at Northampton very much before coming to a decision.

The worst of this matter is that everyone must more or less act with insufficient knowledge — "go it blind," as they say. Few can afford the time to try what suits them. However, a few months will show. I shall be most happy some day to avail myself of your very cordial invitation. I have heard so much of the beauty of Northampton that I want very much to see the place too.

I heard from home day before yesterday that "Wilky was improving daily." I hope he is, poor fellow. His wound is a very large and bad one and he will be confined to his bed a long while. He bears it like a man. He is the best abolitionist you ever saw, and makes a common one, as we are, feel very small and shabby. Poor little Bob is before Charleston, too. We have not heard from him in a very long while. He made an excellent officer in camp here, every one said, and was promoted.

But I must stop. I hope, now that the ice is broken, you will soon feel like writing again. And, if you please, eschew all formality in addressing me by dropping the title of our relationship before my name. As for you, the case is different. My senior, a grave matron, quasi-mother of I know not how many scores, not of children, but of live lunatics, which is far more exceptional and awe-inspiring, I tremble to think I have shown too much levity and familiarity already. Are you very different from what you were two years ago? As no word has passed between us since then, I suppose I should have begun by congratulating you first on your engagement, which is I believe the fashionable thing, then on your marriage, tho' I don't rightly know whether that is fashionable or not. At any rate I now end. Yours most sincerely,

WM. JAMES.

To his Mother.

CAMBRIDGE, [*circa Sept.*, 1863].

MY DEAREST MOTHER,— . . . To answer the weighty questions which you propound: I am glad to leave Newport because I am tired of the place itself, and because of the reason which you have very well expressed in your letter, the necessity of the whole family being near the arena of the future activity of us young men. I recommend Cambridge on account of its own pleasantness (though I don't wish to be invidious towards Brookline, Longwood, and other places) and because of its economy if I or Harry continue to study here much longer. . . .

I feel very much the importance of making soon a final choice of my business in life. I stand now at the place where the road forks. One branch leads to material comfort, the flesh-pots; but it seems a kind of selling of one's

soul. The other to mental dignity and independence; combined, however, with physical penury. If I myself were the only one concerned I should not hesitate an instant in my choice. But it seems hard on Mrs. W. J., "that not impossible she," to ask her to share an empty purse and a cold hearth. On one side is *science*, upon the other *business* (the honorable, honored and productive business of printing seems most attractive), with *medicine*, which partakes of [the] advantages of both, between them, but which has drawbacks of its own. I confess I hesitate. I fancy there is a fond maternal cowardice which would make you and every other mother contemplate with complacency the worldly fatness of a son, even if obtained by some sacrifice of his "higher nature." But I fear there might be some anguish in looking back from the pinnacle of prosperity (*necessarily* reached, if not by eating dirt, at least by renouncing some divine ambrosia) over the life you might have led in the pure pursuit of truth. It seems as if one *could* not afford to give that up for any bribe, however great. Still, I am undecided. The medical term opens tomorrow and between this and the end of the term here, I shall have an opportunity of seeing a little into medical business. I shall confer with Wyman about the prospects of a naturalist and finally decide. I want you to become familiar with the notion that I *may* stick to science, however, and drain away at your property for a few years more. If I can get into Agassiz's museum I think it not improbable I may receive a salary of $400 to $500 in a couple of years. I know some stupider than I who have done so. You see in that case how desirable it would be to have a home in Cambridge. Anyhow, I am convinced that somewhere in this neighborhood is the place for us to rest. These matters have been a good deal on my mind lately, and I am very

glad to get this chance of pouring them into yours. As for the other boys, I don't know. And that idle and useless young female, Alice, too, whom we shall have to feed and clothe! . . . Cambridge is all right for business in Boston. Living in Boston or Brookline, etc., would be as expensive as Newport if Harry or I stayed here, for we could not easily go home every day.

Give my warmest love to Aunt Kate, Father, who I hope will not tumble again, and all of them over the way. Recess in three weeks; till then, my dearest and best of old mothers, good-bye! Your loving son,

W. J.

[P.S.] Give my best love to Kitty and give *cette petite* humbug of a Minny a hint about writing to me. I hope you liked your shawl.

The physical and nervous frailty, which President Eliot had noticed in James during the first winter at the Scientific School, and which later manifested itself so seriously as to interfere with his studies, kept him from enlisting in the Federal armies during the Civil War. The case was too clear to occasion discussion in his letters. He continued as a student at the School and, at about the time the foregoing letter was written, transferred himself from the Chemical Department to the Department of Comparative Anatomy and Physiology, in which Professor Jeffries Wyman was teaching. It was in these two subjects that he himself was to begin teaching ten years later. The next year (1864–65), when he entered the Medical School, Professor Wyman was again his instructor.

Jeffries Wyman (1814–1874) was a less widely effective man than Agassiz, but his influence counted more in James's student years than did that of any other teacher. "All the

young men who worked under him," says President Eliot, "took him as the type of scientific zeal, disinterestedness and candor." N. S. Shaler, an admirable judge of men, has recorded his opinion of Wyman in his autobiography, saying: "In some ways he was the most perfect naturalist I have ever known . . . within the limits of his powers he had the best-balanced mind it has been my good fortune to come into contact with. . . . Though he published but little, his store of knowledge of the whole field of natural history was surprisingly great, and, as I came to find, it greatly exceeded that of my master Agassiz in its range and accuracy." [1]

James, who was Wyman's pupil during two critical years, held him in particular reverence and affection, and said of him: "Those who year by year received part or all of their first year's course of medical instruction from him always speak with a sort of worship of their preceptor. His extraordinary effect on all who knew him is to be accounted for by the one word, character. Never was a man so absolutely without detractors. The quality which every one first thinks of in him is his extraordinary modesty, of which his unfailing geniality and serviceableness, his readiness to confer with and listen to younger men — how often did his unmagisterial manner lead them unawares into taking dogmatic liberties, which soon resulted in ignominious collapse before his quiet wisdom! — were kindred manifestations. Next were his integrity, and his complete and simple devotion to objective truth. These qualities were what gave him such incomparable fairness of judgment in both scientific and worldly matters, and made his opinions so weighty even when they were unaccompanied by reasons. . . . An accomplished draughtsman, his love and understanding of

[1] N. S. Shaler, *Autobiography*, pp. 105 *ff.*

art were great. . . . He had if anything too little of the *ego* in his composition, and all his faults were excesses of virtue. A little more restlessness of ambition, and a little more willingness to use other people for his purposes, would easily have made him more abundantly productive, and would have greatly increased the sphere of his effectiveness and fame. But his example on us younger men, who had the never-to-be-forgotten advantage of working by his side, would then have been, if not less potent, at least different from what we now remember it; and we prefer to think of him forever as the paragon that he was of goodness, disinterestedness, and single-minded love of the truth." [1]

The stream of James's correspondence still flowed entirely for his family at this time, and his letters were often facetious accounts of his way of life and occupations.

To his Sister (age 15).

CAMBRIDGE, *Sept.* 13, 1863.

CHÉRIE CHARMANTE DE BAL,— Notwithstanding the abuse we poured on each other before parting and the (on *my* part) feigned expressions of joy at not meeting you again for so many months, it was with the liveliest regret that I left Newport before your return. But I was obliged in order to get a room here — drove, literally drove to it. That you should not have written to me for so long grieves me more than words can tell — you who have nothing to do besides. It shows you to have little affection and *that* of a poor quality. I have, however, heard from *others* who tell me that Wilky is doing well, "improving daily," which I am very glad indeed to hear. I am glad you had such a pleasant summer. I am nicely established in a cosy little room, with a large recess with a window in it, containing bed

[1] *Harvard Advocate*, Oct. 1, 1874.

Buchanan Public Library

and washstand, separated from the main apartment by a rich green silken curtain and a large gilt cornice. This gives the whole establishment a splendid look.

I found when I got here that Miss Upham had changed her price to $5.00. Great efforts were made by two of us to raise a club, but little enthusiasm was shown by anyone else and it fell through. I then, with that fine economical instinct which distinguishes me, resolved to take a tea and breakfast of bread and milk in my room and only pay Miss Upham for dinners. Miss U. is at Swampscott. So I asked to see [her sister] Mrs. Wood, to learn the cost of seven dinners. She, with true motherly instinct, said that I should only make a slop in my room, and that she would rather let me keep on for $4.50, seeing it was me. I said she must first consult Miss Upham. She returned from Swampscott saying that Miss U. had sworn *she* would rather pay *me* a dollar a week than have me go away. Ablaze with economic passion, I cried "Done!" trying to make it appear as if she had made a formal offer to that effect. But she would not admit it, and after much recrimination we were separated, it being agreed that I should come for $4.50, *but tell no-one*. (Mind *you* don't either.) I now lay my hand on my heart, and confidently look towards my mother for that glance of approbation which she *must* bestow. Have I not redeemed any weaknesses of the past? Though part of my conception failed, yet it was boldly planned and would have been a noble stroke.

I have been pretty busy this week. I have a filial feeling towards Wyman already. I work in a vast museum, at a table all alone, surrounded by skeletons of mastodons, crocodiles, and the like, with the walls hung about with monsters and horrors enough to freeze the blood. But I have no fear, as most of them are tightly bottled up. Occa-

sionally solemn men and women come in to see the museum, and sometimes timid little girls (reminding me of thee, beloved, only they are less fashionably dressed) who whisper: "Is folks allowed here?" It pains me to remark, however, that not all the little girls are of this pleasing type, *most* being boldfaced jigs. How does Wilky get on? Is Mayberry gone? How is he nursed? Who holds his foot for the doctor? Tell me all about him. Everyone here asks about him, and all without exception seem enthusiastic about the darkeys. How has Aunt Kate's knee been since her return? Sorry indeed was I to leave without seeing her. Give her my best love. Is Kitty Temple as angelic as ever? Give my best love to her and Minny and the little ones. (My little friend Elly, how often I think of her!) Have your lessons with Bradford (the brandy-witness) begun? You may well blush. Tell Harry Mr. [Francis J.] Child is here, just as usual; Mrs. C. at Swampscott. [C. C.] Salter back, but morose. One or two new students, and Prof. [W. W.] Goodwin, who is a very agreeable man. Among other students, a son of Ed. Everett [William Everett], very intelligent and a capital scholar, studying law. He took honors at Cambridge, England. Tucks, *mère & fille* away, *fils* here. . . .

I send a photograph of Gen. Sickles for yours and Wilky's amusement. It is a part of a great anthropomorphological collection [1] which I am going to make. So take care of it, as well as of all the photographs you will find in the table drawer in my room. But is n't he a bully boy? Harry's

[1] The "great anthropomorphological collection" consisted of photographs of authors, scientists, public characters, and also people whose only claim upon his attention was that their physiognomies were in some way typical or striking. James never arranged the collection or preserved it carefully, but he filled at least one album in early days, and he almost always kept some drawer or box at hand and dropped into it portraits cut from magazines or obtained in other ways. He seemed to crave a visual image of everybody who interested him at all.

handwriting much better. Desecrate my room as little as possible. Good-bye, much love to Wilky and all. If he wants nursing send for me without hesitation. Love to the Tweedies. Have n't you heard yet from Bobby?

Your aff. bro.,

Wm.

Pencil Sketch from a Pocket Note-Book.

III

1864–1866

The Harvard Medical School — With Louis Agassiz to the Amazon

In 1864 the family moved from Newport to Boston, where Henry James, Senior, took a house on Ashburton Place (No. 13) for two years, and there was no more occasion for family letters. Although James began the regular course at the Medical School, he had arrived at no clear professional purpose and no selection of any particular field of study. The School afforded him some measure of preparation for natural science as well as for practice.

Philosophy had undoubtedly begun to beckon him, although its appealing gesture lacked authority and did not enlist him in any regular course of philosophic studies. In sixty-five he wrote to his brother Henry from Brazil saying, "When I get home, I'm going to study philosophy all my days." But in many respects his character and tastes matured slowly. The instruction offered by Professor Francis Bowen in Harvard College does not appear to have excited his interest at all. It cannot have failed to excite the irony of his father,— as did everything of the sort that was academic and orthodox,— and James would have been aware of this and might have been influenced. On the other hand, it was obvious that, in the case of his father, who had no connection with church, college or school, the consideration and expression of theories and beliefs had always been a totally unremunerative occupation; and

James had to consider how to earn a living. His prospective share of the property that had sufficed for his parents was clearly not going to be enough to support him in independent leisure. In the way of bread and butter, biology and medicine offered more than metaphysical speculation. Last and most important, the tide of contemporary inquiry, driven forward by the storm of the Darwinian controversy, was setting strongly toward a fresh examination of nature. Philosophy must embrace the new reality. Everything that was stimulating in contemporary thought urged men to the scrutiny of the phenomenal world. "Natural History," which has since diversified and amplified itself beyond the use of that appellation, was almost romantically "having its day."

> Grau, teurer Freund, ist alle Theorie,
> Und grün des Lebens goldener Baum.[1]

Thus Goethe; and Louis Agassiz, whose lectures James had already followed, and with the abundance of whose inspiring activity no other scientific energizing could then compare, was fond of quoting the lines.

Under such circumstances it was not strange that James should interrupt his medical studies in order to join the expedition which Agassiz was preparing to lead to the Amazon.

No richer or more instructive experience could well have offered itself to him at twenty-three than this journey to Brazil seemed to promise. He was no sooner on the Amazon, however, than it became clear to him that he was not intended to be a field-naturalist; and he pictured the stages of this self-discovery in long, diary-like letters which he

[1] All theory is gray, dear friend,
But the golden tree of life is green.

sent home to his family. On arriving at Rio he was forced to consider the question of his going on or coming home, by an illness that kept him quarantined for several uncomfortable weeks, and left him depressed and unable to use his eyes during several weeks more. Although he decided in favor of continuing with Agassiz, he revealed more and more clearly in his letters that he was seeing Brazil with the eye of an adventurer and lover of landscape rather than of a geologist or collector, and that the months spent in fishing and pickling specimens were to count most for him by teaching him what his vocation was *not*. He found that he was essentially indifferent to the classification of birds, beasts, and fishes, and that he was not made to deal with the riddle of the universe from the only angle of approach that was possible in Agassiz's company.

It would be a mistake, however, to let it appear that nine months of collecting with Louis Agassiz were nine months wasted. There are some men whom it is an education to work under, even though the affair in hand be foreign to one's ultimate concern. Agassiz was such an one, "recognized by all as one of those naturalists in the unlimited sense, one of those folio-copies of mankind, like Linnæus and Cuvier." Thirty years after, James could still say of him: "Since Benjamin Franklin we had never had among us a person of more popularly impressive type. . . . He was so commanding a presence, so curious and enquiring, so responsive and expansive, and so generous and reckless of himself and his own, that everyone said immediately, Here is no musty *savant*, but a man, a great man, a man on the heroic scale, not to serve whom is avarice and sin." [1] — "To see facts and not to argue or *raisonniren* was what life meant for Agassiz," and James, who was

[1] See *Memories and Studies*, pp. 6, 8, and 9; and the address on Agassiz, *passim*.

already incorrigibly interested in the causes, values and purposes of things, and whose education had been most unsystematic, profited by his corrective influence. "James," said Agassiz at this time, "some people perhaps consider you a bright young man; but when you are fifty years old, if they ever speak of you then, what they will say will be this: That James — oh, yes, I know him; he used to be a very bright young man!" Such "cold-water therapeutics" were gratefully accepted from one who was not only a teacher but a kind friend; and James remembered them, and recorded later that "the hours he spent with Agassiz so taught him the difference between all possible abstractionists and all livers in the light of the world's concrete fullness, that he was never able to forget it." Considering with what passionate fidelity his own abstractions always face the concrete, this is perhaps more of an acknowledgment than at first sight appears.

The Thayer Expedition set sail from New York April 1, 1865. The next letter was written from ship-board, still in New York Harbor. The "Professor" will be recognized as Louis Agassiz.

To his Mother.

[*Mar.* 30?], 1865.

. . . We have been detained 48 hours on this steamer in port on account of different accidents. . . . A dense fog is raging which will prevent our going outside as long as it lasts. Sapristi! c'est embêtant. . . .

The Professor has just been expatiating over the map of South America and making projects as if he had Sherman's army at his disposal instead of the ten novices he really has. He may get some students at Rio to accompany the

different parties, which will let them be more numerous. I'm sure I hope he will, on account of the language. If each of us has a Portuguese companion, he can do things twice as easily. The Prof. now sits opposite me with his face all aglow, holding forth to the Captain's wife about the imperfect education of the American people. He has talked uninterruptedly for a quarter of an hour at least. I know not how she reacts; I presume she feels somewhat flattered by the attention, however. This morning he made a characteristic speech to Mr. Billings, Mr. Watson's friend. Mr. B. had offered to lend him some books. Agassiz: "May I enter your state-room and take them when I shall want them, sir?" Billings, extending his arm said genially, "Sir, all that I have is yours!" To which, Agassiz, far from being overcome, replied, shaking a monitory finger at the foolishly generous wight, "Look out, sir, dat I take not your skin!" That expresses very well the man. Offering your services to Agassiz is as absurd as it would be for a South Carolinian to invite General Sherman's soldiers to partake of some refreshment when they called at his house. . . .

At this moment Prof. passes behind me and says, "Now today I am going to show you a little what I will have *you* do." Hurray! I have not been able to get a word out of the old animal yet about my fate. I'm only sorry I can't tell *you*. . . .

To his Parents.

Rio, Brazil, *Apr.* 21, 1865.

My dearest Parents,— Every one is writing home to catch the steamer which leaves Rio on Monday. I do likewise, although, so far, I have very little to say to you. You cannot conceive how pleasant it is to feel that tomor-

row we shall lie in smooth water at Rio and the horrors of this voyage will be over. O the vile Sea! the damned Deep! No one has a right to write about the "nature of Evil," or to have any opinion about evil, who has not been at sea. The awful slough of despond into which you are there plunged furnishes too profound an experience not to be a fruitful one. I cannot yet say what the fruit is in my case, but I am sure some day of an accession of wisdom from it. My sickness did not take an actively nauseous form after the first night and second morning; but for twelve mortal days I was, body and soul, in a more indescribably hopeless, homeless and friendless state than I ever want to be in again. We had a head wind and tolerably rough sea all that time. The trade winds, which I thought were gentle zephyrs, are hideous moist gales that whiten all the waves with foam. . . .

Sunday Evening. Yesterday morning at ten o'clock we came to anchor in this harbor, sailing right up without a pilot. No words of mine, or of any man short of William the divine, can give any idea of the magnificence of this harbor and its approaches. The boldest, grandest mountains, far and near. The palms and other trees of such vivid green as I never saw anywhere else. The town "realizes" my idea of an African town in its architecture and effect. Almost everyone is a negro or a negress, which words I perceive we don't know the meaning of with us; a great many of them are native Africans and tattooed. The men have white linen drawers and short shirts of the same kind over them; the women wear huge turbans, and have a peculiar rolling gait that I have never seen any approach to elsewhere. Their attitudes as they sleep and lie about the streets are picturesque to the last degree.

Yesterday was, I think, the day of my life on which I

had the most outward enjoyment. Nine of us took a boat at about noon and went on shore. The strange sights, the pleasure of walking on terra firma, the delicious smell of land, compared with the hell of the last three weeks, were perfectly intoxicating. Our Portuguese went beautifully,—every visage relaxed at the sight of us and grinned from ear to ear. The amount of fraternal love that was expressed by bowing and gesture was tremendous. We had the best dinner I ever eat. Guess how much it cost. 140,000 reis — literal fact. Paid for by the rich man of the party. The Brazilians are of a pale Indian color, without a particle of red and with a very aged expression. They are very polite and obliging. *All* wear black beaver hats and glossy black frock coats, which makes them look like *des épiciers endimanchés*. We all returned in good order to the ship at 11 P.M., and I lay awake most of the night on deck listening to the soft notes of the vampire outside of the awning. (Not knowing what it was, we'll call it the vampire.) This morning Tom Ward and I took another cruise on shore, which was equally new and strange. The weather is like Newport. I have not seen the thermometer. . . .

Agassiz just in, delighted with the Emperor's simplicity and the precision of his information; but apparently they did not touch upon our material prospects. He goes to see the Emperor again tomorrow. Agassiz is one of the most fascinating men personally that I ever saw. I could listen to him talk by the hour. He is so childlike. Bishop Potter, who is sitting opposite me writing, asks me to give his best regards to father. I am in such a state of abdominal tumefaction from having eaten bananas all day that I can hardly sit down to write. The bananas here are no whit better than at home, but *so* cheap and *so* filling at the price. My fellow "savans" are a very uninteresting crew. Except

Tom Ward I don't care if I never see one of 'em again. I like Dr. Cotting very much and Mrs. Agassiz too. I could babble on all night, but must stop somewhere.

Dear old Father, Mother, Aunt Kate, Harry and Alice! You little know what thoughts I have had of you since I have been gone. And I have felt more sympathy with Bob and Wilk than ever, from the fact of my isolated circumstances being more like theirs than the life I have led hitherto. Please send them this letter. It is written as much for them as for anyone. I hope Harry is rising like a phœnix from his ashes, under the new régime. Bless him. I wish he or some person I could talk to were along. Thank Aunt Kate once more. Kiss Alice to death. I think Father is the *wisest* of all men whom I know. Give my love to the girls, especially the Hoopers. Tell Harry to remember me to T. S. P[erry] and to Holmes. Adieu.

Your loving

W. J.

Give my love to Washburn.

To his Father.

Rio, *June* 3, 1865.

My dearest old Father and my dearest old everybody at home,—I've got so much to say that I don't well know where to begin.— I sent a letter home, I think about a fortnight ago, telling you about my small-pox, etc., but as it went by a sailing vessel it is quite likely that this may reach you first. That was written from the *maison de santé* where I was lying in the embrace of the loathsome goddess, and from whose hard straw bed, eternal chicken and rice, and extortionate prices I was released yesterday. The disease is over, and granting the necessity of having it, I have reason to think myself most lucky. My face will not be

marked at all, although at present it presents the appearance of an immense ripe raspberry. . . . My sickness began four weeks ago today. You have no idea of the state of bliss into which I have been plunged in the last twenty-four hours by the first draughts of my newly gained freedom. To be dressed, to walk about, to see my friends and the public, to go into the dining-room and order my own dinner, to feel myself growing strong and smooth-skinned again, make a very considerable reaction. Now that I know I am no longer an object of infection, I am perfectly cynical as to my appearance and go into the dining-room here when it is at its fullest, having been invited and authorized thereto by the good people of the hotel. I shall stay here for a week before returning to my quarters, although it is very expensive. But I need a soft bed instead of a hammock, and an arm-chair instead of a trunk to sit upon for some days yet. . . .

In my last letter, I said something about coming home sooner than I expected. Since then, I have thought the matter over seriously and conscientiously every day, and it has resulted in my determining so to do. My coming was a mistake, a mistake as regards what I anticipated, and a pretty expensive one both for you, dear old Father, and for the dear generous old Aunt Kate. I find that by staying I shall learn next to nothing of natural history as I care about learning it. My whole work will be mechanical, finding objects and packing them, and working so hard at that and in traveling that no time at all will be found for studying their structure. The affair reduces itself thus to so many months spent in physical exercise. Can I afford this? *First*, pecuniarily? No! Instead of costing the $600 or $700 Agassiz told me twelve months of it would cost, the expense will be nearer to triple that amount. . . .

Secondly, I can't afford the excursion mentally (though that is not exactly the adjective to use). I said to myself before I came away: "W. J., in this excursion you will learn to know yourself and your resources somewhat more intimately than you do now, and will come back with your character considerably evolved and established." This has come true sooner, and in a somewhat different way, than I expected. I am now certain that my forte is not to go on exploring expeditions. I have no inward spur goading me forwards on that line, as I have on several speculative lines. I am convinced now, for good, that I am cut out for a speculative rather than an active life,— I speak now only of my *quality;* as for my *quantity*, I became convinced some time ago and reconciled to the notion, that I was one of the very lightest of featherweights. Now why not be reconciled with my deficiencies? By accepting them your actions cease to be at cross-purposes with your faculties, and you are so much nearer to peace of mind. On the steamer I began to read Humboldt's Travels. Hardly had I opened the book when I seemed to become illuminated. "Good Heavens, when such men are provided to do the work of traveling, exploring, and observing for humanity, men who gravitate into their work as the air does into our lungs, what need, what *business* have we outsiders to pant after them and toilsomely try to serve as their substitutes? There are men to do all the work which the world requires without the talent of any one being strained." Men's activities are occupied in two ways: in grappling with external circumstances, and in striving to set things at one in their own topsy-turvy mind.

You must know, dear Father, what I mean, tho' I can't must[er] strength of brain enough now to express myself with precision. The grit and energy of some men are called

forth by the resistance of the world. But as for myself, I seem to have no spirit whatever of that kind, no pride which makes me ashamed to say, "I can't do that." But I have a mental pride and shame which, although they seem more egotistical than the other kind, are still the only things that can stir my blood. These lines seem to satisfy me, although to many they would appear the height of indolence and contemptibleness: "Ne forçons point notre talent,— Nous ne ferions rien avec grâce,— Jamais un lourdaud, quoiqu'il fasse,— Ne deviendra un galant." Now all the time I should be gone on this expedition I should have a pining after books and study as I have had hitherto, and a feeling that this work was not in my path and was so much waste of life. I had misgivings to this effect before starting; but I was so filled with enthusiasm, and the romance of the thing seemed so great, that I stifled them. Here on the ground the romance vanishes and the misgivings float up. I have determined to listen to them this time. I said that my act was an expensive mistake as regards what I anticipated, but I have got this other *edification* from it. It has to be got some time, and perhaps only through some great mistake; for there are some familiar axioms which the individual only seems able to learn the meaning of through his individual experience. I don't know whether I have expressed myself so as to let you understand exactly how I feel. O my dear, affectionate, wise old Father, how I longed to see you while I lay there with the small-pox,[1] first revolving these things over! and how I longed to confer with you in a more confiding way than I often do at home! When

[1] The case of small-pox left no scar whatever. Indeed James afterward regarded it as having been perhaps no small-pox at all, but only varioloid, and by October he described himself as being in better health than ever before. During several weeks of convalescence that followed his distressing experience in quarantine he was, however, quite naturally, "blue and despondent."

I get there I can explain the gaps. As this letter does not sail till next Saturday (this is Sunday), I will stop for the present, as I feel quite tired out. . . .

It was not feasible for James to leave the expedition and return home immediately, and soon after the last letter was written, his returning health and eyesight brought with them a more cheerful mood. He determined to stay in Brazil for a few months longer.

To his Father.

River Solimoes (Amazon),
Sept. 12–15, 1865.

My dearest Daddy,— Great was my joy the other evening, on arriving at Manaos, to get a batch of letters from you. . . . I could do no more then than merely "accuse" the reception. Now I can manage to sweat out a few lines of reply. It is noon and the heat is frightful. We have all come to the conclusion that, for *us* at least, there will be no hell hereafter. We have all become regular alembics, and the heat grows upon you, I find. Nevertheless it is not the dead, sickening heat of home. It is more like a lively baking, and the nights remain cool. We are just entering on the mosquito country, and I suspect our suffering will be great from them and the flies. While the steamboat is in motion we don't have them, but when she stops you can hardly open your mouth without getting it full of them. Poor Mr. Bourkhardt is awfully poisoned and swollen up by bites he got ten days ago on a bayou. At the same time with the mosquitoes, the other living things seem to increase; so it has its good side. The river is much narrower — about two miles wide perhaps or three (I'm no judge) — very darkly muddy and swirling rapidly down past the beautiful

woods and islands. We are all going up as far as Tabatinga, when the Professor and Madam, with some others, go into Peru to the Mountains, while Bourget and I will get a canoe and some men and spend a month on the river between Tabatinga and Ega. Bourget is a very dog, yapping and yelping at every one, but a very hard-working collector, and I can get along very well with him. We shall have a very gypsy-like, if a very uncomfortable time. The best of this river is that you can't bathe in it on account of the numerous anthropophagous fishes who bite mouthfuls out of you. Tom Ward *may* possibly be out and at Manaos by the time we get back there at the end of October. Heaven grant he may, poor fellow! I'd rather see him than any one on this continent. Agassiz is perfectly delighted with him, his intelligence and his energy, thinks him in fact much the best man of the expedition.

I see no reason to regret my determination to stay. "On contrary," as Agassiz says, as I begin to use my eyes a little every day, I feel like an entirely new being. Everything revives within and without, and I now feel sure that I shall learn. I have profited a great deal by hearing Agassiz talk, not so much by what he says, for never did a man utter a greater amount of humbug, but by learning the way of feeling of such a vast practical engine as he is. No one sees farther into a generalization than his own knowledge of details extends, and you have a greater feeling of weight and solidity about the movement of Agassiz's mind, owing to the continual presence of this great background of special facts, than about the mind of any other man I know. He has a great personal tact too, and I see that in all his talks with me he is pitching into my loose and superficial way of thinking. . . . Now that I am become more intimate with him, and can talk more freely to him, I delight

to be with him. I only saw his defects at first, but now his wonderful qualities throw them quite in the background. I am convinced that he is the man to do me good. He will certainly have earned a holiday when he gets home. I never saw a man work so hard. Physically, intellectually and socially he has done the work of ten different men since he has been in Brazil; the only danger is of his overdoing it. . . .

I am beginning to get impatient with the Brazilian sleepiness and ignorance. These Indians are particularly exasperating by their laziness and stolidity. It would be amusing if it were not so infuriating to see how impossible it is to make one hurry, no matter how imminent the emergency. How queer and how exhilarating all those home letters were, with their accounts of what every one was doing, doing, doing. To me, just awakening from my life of forced idleness and from an atmosphere of Brazilian inanity, it seemed as if a little window had been opened and a life-giving blast of one of our October nor'westers had blown into my lungs for half an hour. I had no idea before of the real greatness of American energy. They wood up the steamer here for instance at the rate (accurately counted) of eight to twelve logs a minute. It takes them two and one-half hours to put in as much wood as would go in at home in less than fifteen minutes.

Every note from home makes me proud of our country. . . . I have not been able to look at the papers, but I have heard a good deal. I do hope our people will not be such fools as to hang Jeff. Davis for treason. Can any one believe in revenge now? And if not for that, for what else should we hang the poor wretch? Lincoln's violent death did more to endear him to those indifferent and unfriendly to him than the whole prosperous remainder of his life could

have done; and so will Jeff's if he is hung. Poor old Abe! What is it that moves you so about his simple, unprejudiced, unpretending, honest career? I can't tell why, but albeit unused to the melting mood, I can hardly ever think of Abraham Lincoln without feeling on the point of blubbering. Is it that he seems the representative of pure simple human nature against all conventional additions? . . .

To his Parents.

TEFFÉ (AMAZON), *Oct.* 21, 1865.

. . . I left the party up at Saõ Paulo the 20th of last month and got here the 16th of this, having gone up two rivers, the Içá and Jutay, and made collections of fishes which were very satisfactory to the Prof. as they contained almost one hundred new species. On the whole it was a most original month, and one which from its strangeness I shall remember to my dying day; much discomfort from insects and rain, much ecstasy from the lovely landscape, much hard work and heat, a very disagreeable companion, J —— [added to the party in Brazil], the very best of fare, turtle and fresh fish every day, and running through all a delightful savor of freedom and gypsy-hood which sweetened all that might have been unpleasant. We slept on the beaches every night and fraternized with the Indians, who are socially very agreeable, but mentally a most barren people. I suppose they are the most exclusively practical race in the world. When I get home I shall bore you with all kinds of stories about them. I found the rest of the party at this most beautiful little place in a wonderful picturesque house. It was right pleasant to meet them again. The Prof. has been working himself out and is thin and nervous. That good woman, Mrs. Agassiz, is perfectly well. The boys, poor fellows, have all their legs in an awful con-

dition from a kind of mite called "muguim" which gets under the skin and makes dreadful sores. You can't walk in the woods without getting them on you, and poor Hunney [Hunnewell] is ulcerated very badly. They have no mosquitoes though here.

Since last night we have had everything packed — our packing-work, its volume, its dirtyness, and its misery is wonderful. Twenty-nine full barrels of specimens from here, and hardly one tight barrel among them. The burly execrations of the burly Dexter when at the cooper's work would make your hair shiver. But when a good barrel presents itself, then the calm joy almost makes amends for the past. Dexter says he has the same feeling for a decent barrel that he has for a beautiful woman. When the steamer comes we are going down to Manaos, where we expect the gunboat which the government has promised the Prof. Dexter and Tal go up the Rio Negro for a month. The rest of us are going to the Madeira River in the steamer. I don't know what I shall do exactly, but there will probably be some canoeing to be done, in which case I'm ready; tho' the rainy season is beginning, which makes canoe traveling very uncomfortable. We shall be at Parâ by the middle of December certainly. I am very anxious to learn whether the New York and Brazilian steamers are to run. We may learn at Manaos, where there is also a chance for letters for us, and American papers. Why can't you send the "North American," with Father's and Harry's articles? It would be worth any price to me.

22nd Oct.

On board the old homestead, viz., Steamer Icamiaba. The only haven of rest we have in this country, and then only when she is in motion; for when we stop at a place, the Prof. is sure to come around and say how very desirable

it would be to get a large number of fishes from this place, and willy-nilly you must trudge. I wrote in my last letter something about the possibility of my wishing to go down South again with the Professor. I don't think there is any more probability of it than of my wishing to explore Central Africa. If there is anything I hate, it is collecting. I don't think it is suited to my genius at all; but for that very reason this little exercise in it I am having here is the better for me. I am getting to be very practical, orderly, and businesslike. That fine disorder which used to prevail in my precincts, and which used to make Mother heave a beautiful sigh when she entered my room, is treated by the people with whom I am here as a heinous crime, and I feel very sensitive and ashamed about it. The 22nd of October! — what glorious weather you are having at home now, and how we should all like to be wound up by one day of it! I have often longed for a good, black, sour, sleety, sloshy winter's day in Washington Street. Oh, the bliss of standing on such a day half way between Roxbury and Boston and having all the horse-cars pass you full! It will be splendid to get home in mid-winter and revel in the cold.

I am delighted to hear how well Wilky is, and to hear from him. I wish Bob would write me a line — and only one letter from Alice in all this time — shame! Oh, the lovely white child! How the red man of the forest would like to hug her to his bosom once more! I proposed, beloved Alice, to write thee a long letter by this steamer describing my wonderful adventures with the wild Indians, and the tiger [jaguar ?], and various details which interest thy lovely female mind; but I feel so darned heavy and seedy this morning that I cannot pump up the flow of words, and the letter goes on with the steamer from Manaos this evening. This expedition has been far less adventurous and far more

picturesque than I expected. I have not yet seen a single snake wild here. The adventure with the tiger consisted in his approaching to within 30 paces of our mosquito net, and roaring so as to wake us, and then keeping us awake most of the rest of the night by roaring far and near. I confess I felt some skeert, on being suddenly awoke by him, tho' when I had laid me down I had mocked the apprehensions of Tal about tigers. The adventure with the wild Indians consisted in our seeing two of them naked at a distance on the edge of the forest. On shouting to them in Lingoa Geral they ran away. It gave me a very peculiar and unexpected thrilling sensation to come thus suddenly upon these children of Nature. But I now tell you in confidence, my beloved white child, what you must not tell any of the rest of the family (for it would spoil the adventure), that we discovered a few hours later that these wild Indians were a couple of mulattoes belonging to another canoe, who had been in bathing.

I shall have to stop now. Do you still go to school at Miss Clapp's? For Heaven's sake write to me, Bal! Tell Harry if he sees [John] Bancroft to tell him Bourkhardt is much better, having found an Indian remedy of great efficacy. Please give my best love to the Tweedies, Temples, Washburns, La Farges, Paine, Childs, Elly Van Buren and in fact everybody who is in any way connected with me. Best of love to Aunt Kate, Wilk and Bob, Harry and all the family. I pine for Harry's literary *efforts* and to see a number or so of the "Nation." You can't send too many magazines or papers — Care of James B. Bond, Parâ.

W. J.

IV

1866–1867

Medical Studies at Harvard

James returned from Brazil in March, 1866, and immediately entered the Massachusetts General Hospital for a summer's service as undergraduate interne. In the autumn he left the Hospital and resumed his studies in the Harvard Medical School.

The Faculty of the School then included Dr. O. W. Holmes and Professor Jeffries Wyman. Charles Ed. Brown-Séquard was lecturing on the pathology of the nervous system. During the years of James's interrupted course a number of men attended the school who were to be his friends and colleagues for many years thereafter — among them William G. Farlow, subsequently Professor of Cryptogamic Botany and a Cambridge neighbor for forty years, and Charles P. Putnam and James J. Putnam — two brothers in whose company he was later to spend many Adirondack vacations and to whom he became warmly attached. Henry P. Bowditch, whose instinct for physiological inquiry was already vigorous, and who was destined to become a leader of research in America, and the teacher and inspirer of a generation of younger investigators, was another Medical School contemporary with whom he formed an enduring friendship.

The instruction given in the Harvard Medical School in the sixties was as good as any obtainable in America, but it fell short of what is nowadays reckoned as essential for a medical education to an extent that none but a modern student of medicine can understand. The emphasis was

still on lectures, demonstrations and reading, and the pupil's rôle was an almost completely passive one. James, according to the testimony of one of his classmates, made a solitary exception to the practice of the class by attempting to keep a graphic record of his microscopic studies in histology and pathology. When questioned about this long after, he admitted that he believed himself to have been the only student of his time in the Medical School who took the trouble to make drawings from the microscopic field with regularity.

The teaching of Pasteur and Lister had not then revolutionized medicine. Modern bacteriology and the possibilities of aseptic surgery were yet to be understood. Surgeons who operated in the amphitheatre of the Massachusetts General Hospital could still take pride in appearing in blood-soiled gowns, much as a fisherman scorns a brand-new outfit and sports his weather-rusted old clothes. The demonstrations of even Dr. Henry J. Bigelow, a skillful operator who was then a leader in his profession, filled James with a horror which he never forgot.

On the other hand, the discovery of anesthesia, which made possible an enlarged and humane use of animals for experimental inquiry, and such illuminating reports and investigations as those of Claude Bernard, Helmholtz, Virchow and Ludwig were giving a great impetus to the investigation of bodily processes and functions, and a study of these was a possible next step in James's evolution. He had already been unusually well grounded in comparative anatomy by Agassiz and Jeffries Wyman. He was gravitating surely, even if he did not yet realize it clearly, toward philosophy. Whenever he more or less consciously projected himself forward, it must have seemed to him that the examination of processes in the living body, for which he was al-

ready prepared, might be related, in an enlightening way, to the philosophic pursuits that were beginning to invite him. Physiology therefore commanded both his respect and his curiosity, and he turned in that direction rather than toward what he then saw surgery and the practice of internal medicine to be.

During the winter of 1866–67 he lived with his parents in the house [1] in Quincy Street, Cambridge, in which they had settled themselves, and worked regularly at the Medical School. He had come back from the year of mere animal existence on the Amazon in excellent physical condition.

Of the four letters which follow, two were written to Thomas W. Ward, who, it will be remembered, had been a member of the Amazon Expedition, and who, after getting back to New York, had entered the great Baring banking house of which his father, Samuel Ward, was the American partner. O. W. Holmes, Jr., will be recognized as the present Associate Justice of the United States Supreme Court. In no one did James find more sympathetic philosophic companionship at this period.

To Thomas W. Ward.

BOSTON, *Mar.* 27, 1866.

MEO CARO COMPADRE,— I have been intending to write you every night for the last month, but the strange epistolary inertia which always weighs down upon me has kept me from it until now. I have had news of you two or three times from my father having met yours, and from Dexter, who said he had met you in New York. I am very curious to know how you find your occupation to suit you, and if you find the dust of daily drudgery to obscure at all the visions of your far-off-future power. From what Dexter

[1] This house has since been enlarged and converted into the Colonial Club.

said I am afraid they do a little. We had given up Allen [1] as gone to the fishes; but the poor Devil arrived last week after a 98-days' passage!!! I never felt gladder for anything in my life. He had a horrible time at sea, being within 160 miles of New York and then blown back as far as St. Thomas. He says most of his collections arrived at Bahia spoiled by the sun. He was sixteen days crossing a limestone desert on which nothing grew but cacti; so there was no shade at noon, and the thermometer at 98°. His health has been improved by the voyage, however, and he thinks it is better now than when he left for Brazil. Nevertheless he is going to give up natural history for the present and adopt some out-of-door life till he gets decidedly better, which he says he has been slowly but steadily doing for some years past. Poor Allen! None of us have been sold as badly as he. If I had not been to Brazil, I would go again to do what I have done, knowing beforehand what it would be. Allen says *he* would not, on any account.

I have been studying now for about two weeks, and think I shall be much more interested in it than before. It was some time before I could get settled down to reading. But now I do it quite naturally, and even *thinking* is beginning not to feel like a wholly abnormal process; all which, as you may imagine, is very agreeable — altho' I confess that as yet the philosophical *rouages* of my mind have not attained even to the degree of lubrication they had before I left. I shan't apologize for the egotistical pronoun, for I suppose, my dear old Thomas, that you will be interested to compare my experience since my return with yours, and learn something from it if possible — even as I would with yours. I spent the first month of my return in nothing but "social intercourse," having the two Temple girls and Elly

[1] John A. Allen, another of the Brazilian party.

Van Buren in the house for a fortnight, and being obliged to escort them about to parties, etc., nearly every night. The consequences were a falling in love with every girl I met — succeeded now by a reaction which makes me, and will make me for a long time, decline every invitation. I feel now somehow as if I had settled down upon a steady track that I shall not have much temptation to slip off of, for a good many months at any rate. I am conscious of a desire I never had before so strongly or so permanently, of narrowing and deepening the channel of my intellectual activity, of economizing my feeble energies and consequently treating with more *respect* the few things I shall devote them to. This temper may be a transient one; mais pour peu qu'il dure un an ou deux, to fix the shorter term! I'm sure it will give a tone to my mind it lacked before. As for the disrespect with which you treat the worthy problems that you turn your back upon, I don't see now exactly how you get over that; but something tells me that, practically, my salvation depends for the present on following some such plan. And, I am sure that, in the majority of men at any rate, the process of growing into a calm mental state is not one of leveling, but of going around, difficulties. The problem they solve is not one of being, but of method. They reach a point from which the view within certain limits is harmonious, and they keep within those limits; they find as it were a centre of oscillation in which they may be at rest. Now whether any other kind of solution is possible, I don't know. Many men will say not; but I feel somehow, now, as if I had no right to an opinion on any subject, no right to open my mouth before others until I know some *one* thing as thoroughly as it can be known, no matter how insignificant it may be. After that I shall perhaps be able to think on general subjects.— The only fellow here I care

anything about is Holmes, who is on the whole a first-rate article, and one which improves by wear. He is perhaps too exclusively intellectual, but sees things so easily and clearly and talks so admirably that it's a treat to be with him. T. S. Perry is also flourishing in health and spirits. Ed[ward] Emerson I have not yet seen. I made the acquaintance the other day of Miss Fanny Dixwell of Cambridge (the eldest), do you know her? She is decidedly A1, and (so far) the best girl I have known. I should like if possible to confine my whole life to her, Ellen Hooper, Sara Sedgwick,[1] Holmes, Harry, and the Medical School, for an indefinite period, letting no breath of extraneous air enter.

There, I hope that's a confession of faith. I wish you would write me a similar or even more "developed" one, for I really want to know how the building up into flesh and blood of the wide-sweeping plans that the solitudes of Brazil gave birth to seems to alter them. Write soon, and I'll answer soon; for I think, Chéri de Thomas, que ce doux commerce que nous avons mené tant d'années ought not all of a sudden to die out. I'd give a great deal to see you, but see no prospect of getting to New York for a long time. Our family spends six months at Swampscott from the first of May. I shall have a room in town. What chance is there of your being able to pay us a visit at Swampscott in my vacation (from July 15 to Sept. 15)? Ever your friend

Wm. James.

To Thomas W. Ward.

Boston, *June* 8, 1866.

Chéri de Thomas,— I cannot exactly say I *hasten* to reply to your letter. I have thought of you about every

[1] Miss Dixwell became Mrs. O. W. Holmes; the other two, Mrs. E. W. Gurney and Mrs. William E. Darwin respectively.

day since I received it, and given you a Brazilian hug therewith, and wanted to write to you; but having been in a pretty unsettled theoretical condition myself, from which I hoped some positive conclusions might emerge worthy to be presented to you as the last word on the Kosmos and the human soul, I deferred writing from day to day, thinking that better than to offer you the crude and premature spawning of my intelligence. In vain! the conclusions never have emerged, and I see that, if I am *ever* to write you, I must do it on the spur of the moment, with all my dullness thick upon me.

I have just read your letter over again, and am grieved afresh at your melancholy tone about yourself. You ask why I am quiet, while you are so restless. Partly from the original constitution of things, I suppose; partly because I am less quiet than you suppose; only I once heard a proverb about a man consuming his own smoke, and I do so particularly in your presence because you, being so much more turbid, produce a reaction in me; partly because I am a few years older than you, and have not solved, but grown callous (I hear your sneer) to, many of the problems that now torture you. The *chief* reason is the original constitution of things, which generated me with fewer sympathies and wants than you, and also perhaps with a certain tranquil confidence in the right ordering of the Whole, which makes me indifferent in some circumstances where you would fret. Yours the nobler, mine the happier part! I *think*, too, that much of your uneasiness comes from that to which you allude in your letter — your oscillatoriness, and your regarding each oscillation as something final as long as it lasts. There is nothing more certain than that every man's life (except perhaps Harry Quincy's) is a line that continuously oscillates on every side of its direc-

tion; and if you would be more confident that any state of tension you may at any time find yourself in will inevitably relieve *itself*, sooner or later, you would spare yourself much anxiety. I myself have felt in the last six months more and more certain that each man's constitution limits him to a certain amount of emotion and action, and that, if he insists on going under a higher pressure than normal for three months, for instance, he will pay for it by passing the next three months below par. So the best way is to keep moving steadily and regularly, as your mind becomes thus deliciously appeased (as you imagine mine to be; ah! Tom, what damned fools we are!). If you feel below par now, don't think your life is deserting you forever. You are just as sure to be up again as you are, when elated, sure to be down again. Six months, or any given cycle of time, is sure to see you produce a certain amount, and your fretful anxiety when in a stagnant mood is frivolous. The good time will come again, as it has come; and go too. I think we ought to be independent of our moods, look on them as external, for they come to us unbidden, and feel if possible neither elated nor depressed, but keep our eyes upon our work and, if we have done the best we could *in that given condition*, be satisfied.

I don't know whether all this solemn wisdom of mine seems to you anything better than conceited irrelevance. I began the other day to read the thoughts of Marcus Aurelius, translated by Long, published by Ticknor, which, if you have not read, I advise you to read, slowly. I only read two or three pages a day, and am only half through the book. He certainly had an invincible soul; and it seems to me that any man who can, like him, grasp the love of a "life according to nature," *i.e.*, a life in which your individual will becomes so harmonized to nature's will as cheerfully to

acquiesce in whatever she assigns to you, knowing that you serve *some* purpose in her vast machinery which will never be revealed to you — any man who can do this will, I say, be a pleasing spectacle, no matter what his lot in life. I think old Mark's perpetual yearnings for patience and equanimity and kindliness would do your heart good.—I have come to feel lately, more and more (I can't tell though whether it will be permanent) like paying my footing in the world in a very humble way, (driving my physicking trade like any other tenth-rate man), and then living my free life in my leisure hours entirely within my own breast as a thing the world has nothing to do with; and living it easily and patiently, without feeling responsible for its future.

I will now, my dear old Tom, stop my crudities. Although these notions and others have of late led me to a pretty practical contentment, I cannot help feeling as if I were insulting Heaven by offering them about as if they had an absolute worth. Still, as I am willing to take them all back whenever it seems right, you will excuse my apparent conceit. Besides, they may suggest some practical point of view to you.

The family is at Swampscott. I have a room in Bowdoin Street for the secular part of the week. We have a very nice house in Swampscott. . . . I am anxiously waiting your arrival on Class Day. I expect you to spend all your time with me either here or in Swampscott, when we shall, I trust, patch up the Kosmos satisfactorily and rescue it from its present fragmentary condition. . . .

To his Sister.

CAMBRIDGE, *Nov.* 14, 1866.

CHÉRIE DE JEUNE BALLE,— I am just in from town in the keen, cold and eke beauteous moonlight, which by the

above qualities makes me think of thee, to whom, nor to whose aunt, have I (not) yet written. (I don't understand the grammar of the not.)

Your first question is, "where have I been?" "To C. S. Peirce's lecture, which I could not understand a word of, but rather enjoyed the sensation of listening to for an hour." I then turned to O. W. Holmes's and wrangled with him for another hour.

You may thank your stars that you are not in a place where you have to ride in such full horse-cars as these. I rode half way out with my "form" entirely out of the car overhanging the road, my feet alone being on the same vertical line as any part of the car, there being just room for them on the step. Aunt Kate may, and probably *will*, have shoot through her prolific mind the supposish: "How wrong in him to do sich! for if, while in that posish, he should have a sudden stroke of paralysis, or faint, his nerveless fingers relaxing their grasp of the rail, he would fall prostrate to the ground and bust." To which I reply that, when I go so far as to have a stroke of paralysis, I shall not mind going a step farther and getting bruised.

Your next question probably is "*how* are and *where* are father and mother?". . . I think father seems more lively for a few days past and cracks jokes with Harry, etc. Mother is recovering from one of her indispositions, which she bears like an angel, doing any amount of work at the same time, putting up cornices and raking out the garret-room like a little buffalo.

Your next question is "wherever is Harry?" I answer: "He is to Ashburner's, to a tea-squall in favor of Miss Haggerty." I declined. He is well. We have had nothing but invitations (6) in 3 or 4 days. One, a painted one, from "Mrs. L——," whoever she may be. I replied that

domestic affliction prevented me from going, but I would take a pecuniary equivalent instead, viz: To 1 oyster stew 30 cts., 1 chicken salad 0.50, 1 roll 0.02, 3 ice creams at 20 cts. 0.60, 6 small cakes at 0.05, 0.30, 1 pear $1.50, 1 lb. confectionery 0.50.

6 glasses hock at 0.50	$3.00
3 glasses sherry at 30	0.90
Salad spilt on floor	5.00
Dish of do., broken	3.00
Damage to carpet & Miss L——'s dress frm. do	75.00
3 glasses broken	1.20
Curtains set fire to in dressing-room	40.00
Other injury frm. fire in room	250.00
Injury to house frm. water pumped upon it by steam fire-engine come to put out fire	5000.00
Miscellaneous	0.35
	5300.00

I expect momentarily her reply with a check, and when it comes will take you and Aunt Kate on a tour in Europe and have you examined by the leading physicians and surgeons of that country. M—— L—— came out here and dined with us yesterday of her own accord. I no longer doubt what I always suspected, her *penchant* for me, and I don't blame her for it. Elly Temple staid here two days, too. She scratched, smote, beat, and kicked me so that I shall dread to meet her again. What an awful time Bob & Co. must have had at sea! and how anxious you must have been about them.

With best love to Aunt Kate and yourself believe me your af. bro.

Wm. James.

To O. W. Holmes, Jr.

[A pencil memorandum, Winter of 1866–67?]

Why I'm blest if I'm a Materialist:

The materialist posits an X for his ultimate principle.

Were he satisfied to inhabit this vacuous X, I should not at present try to disturb him.

But that atmosphere is too rare; so he spends all his time on the road between it and sensible realities, engaged in the laudable pursuit of degrading every (sensibly) higher thing into a (sensibly) lower. He thus accomplishes an immensely great positively conceived and felt result, and it availeth little to naturalize the sensible impression of this that he should at the end put in his little caveat that, after all, the low denomination is as unreal as the unreduced higher ones were. In the confession of ignorance is nothing which the mind can close upon and clutch — it's a vanishing negation; while the pretension of knowledge is full of positive, massively-felt contents. The former kicks the beam. What balm is it, when instead of my High you have given me a Low, to tell me that the Low is good for nothing?

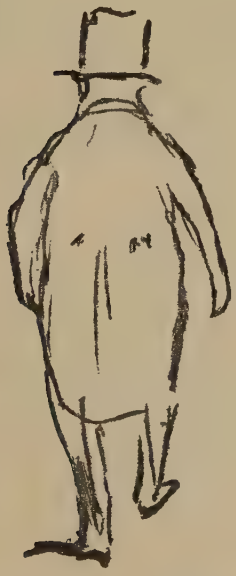
If you take my $1000 gold and give me greenbacks, I feel unreconciled still, even when you have assured me that the greenbacks are counterfeit. Or what comfort is it to me now to be told that a billion years hence greenbacks and gold will have the same value? especially when that is explained to be zero? How anyone can say that this pennyworth of negation can so balance these tons of affirmation as to make the naturalist *feel* like anyone else — I confess it's a mystery to me.

But as a man's happiness depends on his feeling, I think materialism inconsistent with a high degree thereof, and in this sense maintained that a materialist should not be

an optimist, using the latter word to signify one whose philosophy authenticates, by guaranteeing the objective significance of, his most pleasurable feelings.

You have transferred the question of optimism to a wider field, where I can't well follow it now. The term would have to be defined first, and then I think it would take me ten or twelve years of hard study to form any opinion as to the truth of your second premise.— I send the above remarks on "materialism," because they were what I was groping for the other evening, but could not say till you were gone and I in bed. To conclude:

Corruptio optimistorum pessima!



Pencil Sketch from a Pocket Note-Book.

V

1867–1868

Eighteen Months in Germany

In the spring of 1867 James interrupted his course at the Medical School again. He was impelled to do this, partly by the pressure of a conviction that his health required him to stop work or continue elsewhere under different conditions, and partly by a desire to learn German and study physiology in the German laboratories. He knew a little German already, and it seemed reasonable to suppose that if he went abroad immediately he would have time to familiarize himself with the language during a pleasant and restful summer and would be ready to enter one of the universities in the autumn. He sailed in April and spent the summer in Dresden and Bohemia. But his health became worse instead of better.

It is unnecessary to detail the record of a long illness by selecting for this book the passages of his correspondence in which James sooner or later revealed what his condition was. It would also be idle to inquire closely about the causes of his illness, considering that, for one reason, James was completely puzzled and baffled himself. Insomnia, digestive disorders, eye-troubles, weakness of the back, and sometimes deep depression of spirits followed each other or afflicted him simultaneously. If his trouble was in part nervous, it was a reality none the less. A photograph that was taken of him at about this period recorded the aspect of a very ill man. If, his introspective genius made things worse for him for a while, it probably did more to

pull him through in the end than the — to our present-day understanding — harsh and unnecessary treatments, regimens, water-cures, courses of exercise, galvanisms, and blistering to which he subjected himself.

On the other hand, the illness which began in 1867, and which limited James's activities and occupations for several years, had another effect. It overtook him when he was only twenty-five years old, and threw him heavily upon his inner moral and intellectual resources. It caught him alone and among strangers, more or less prostrated him, and defeated his plans just at a time of life when he was beginning, with the eagerness of youth and philosophic genius combined, to reckon over each fresh experience into the terms of a possible answer to the riddles of life and death, predestination, freedom, and responsibility. It gave a personal intimacy and intensity to the deepest problems that philosophy and religion can present to man's understanding. This illness may perhaps have prevented James from becoming a physiological investigator. But clearly it developed and deepened the bed in which the stream of his philosophic life was to flow.

He sailed for Europe in April, and went almost directly to Dresden, where he found quarters in a *pension* presided over by an amiable Frau Spannenberg. He spent his mornings, and often his evenings, reading and studying German. He made an excursion to Bad-Teplitz in Bohemia, but the "cure" there did not greatly relieve his back, and the baths made him feel "as if his brain had been boiled," [1] so he returned to Frau Spannenberg's. In the early autumn he moved to Berlin, attended a few lectures at the University there, and read a good deal on the physiology of

[1] Miss Kate Havens of Stamford, Conn., a fellow *pensionnaire* at Frau Spannenberg's, has kindly supplied a helpful memorandum.

the nervous system; but he was unable to work in the laboratories, and found it expedient to return to Teplitz at the end of January (1868). What he did thereafter will appear as the letters proceed.

To his Parents.

DRESDEN, *May* 27, 1867.

. . . Though I have been just a little over two weeks settled in Dresden, I hardly know anything about it or about Germany yet. Nothing but confused, vague and probably erroneous impressions of the people, owing chiefly to my imperfect knowledge of the language. In the first place there is not the slightest touch of the romantic, picturesque, or even *foreign* about living here. I think there is very little absolutely in the place to give such impressions, and I think I have outgrown my old susceptibility to them. Whereas in old times I used to notice every window, door-handle and smell as having a peculiar and exotic charm, every old street and house as filled with historic life and mystery, they are now to me streets and houses and nothing more. The heyday of youth is o'er! Alack the day! My traveling has been accompanied with hardly more astonishment or excitement than would accompany a journey to Chicago. . . .

The place which has most invited me to live in it is Strasburg. The people all speak both French and German, each with the other's accent, and the environs are ravishing. The Saxons are a very short and ill-favored race, both sexes, not light-haired as the Rhinelanders, and most eccentrically toothed. Many of the young officers, however, are very good-looking fellows. The poor people wear old greasy caps and black coats, and no collars, but black cravats as in England, and look very ugly. The great number of *old* men and women here has struck me very much. Can it

be that we have so few at home? or do we keep them indoors? Or do the Germans show their age so much sooner? I know not. The Americans I have met have been a poor crowd. The English I have seen have been distinguished by their pure and clean appearance, and by an awkwardness which in a certain way appeals to your sympathies. They have the faculty of *blushing* which is denied to the French and comparatively to the Germans, and in spite of all my prejudices I feel more akin to them than to the others.

I have, since I wrote my last letter, led a perfectly monotonous life. Read all the morning, go out for a walk and a lounge in a concert garden in the afternoon, and read after tea. I am quite well satisfied with my progress in the noble German tongue, which has been steady, although, since the first day I wrote to you about [it], not brilliant. Its difficulties are I think quite unjustifiably great for a modern language — it is in fact without *any* of the modern improvements. I read the little newspapers, which Dr. Semler takes, carefully from beginning to end; and what with the other newspapers I see at a reading-room, the talk I hear, and a little other reading, I have a quite vague and confused but very wonderful impression of the strange difference between the whole German way of thinking and ours; and in my as yet crude fancy it seems to be connected with the grammatical structure of the sentences and the endless power of making new words by combination. I have just been reading Hegel's chapter on epic poetry in his "Aesthetik," and [the] truly monstrous sentences therein were quite a revelation to me. It seems to me that the expression corresponds much more closely to the spontaneous and impromptu mode of thought than in our Latinized tongues — that the language allows and invites speculation and expatiation without limit. As soon as the first

glimmering of an idea has dawned upon you, there is no reason why you should not begin to inscribe, for you can wallow round and round as you proceed, affixing limitations, lugging in definitions and explanations as fast as they suggest each other, and need never go back to reshape your beginning. While with us you will, as a rule, come to grief if you begin your sentence without a pretty distinct idea of what the whole is going to be. Then the endless power of word-multiplication by composition, and of making adjectives of whole phrases must allow you to *fix*, and to fix in a most homely, pregnant form, a host of evanescent shades of meaning (most of which would with us be lost), as fast as they flash upon the mind. And from these successive approximations the final form of the thought may be more easily and surely distilled than if it had to be all formed in one's head before it could get even an approximate expression.

However, I don't pretend to say that these hasty impressions are correct. They may be the mere creations of a distempered fancy. At any rate, I am sure that German is the native tongue of all Wilky-isms, and that in Germany [Wilky] would be one of the first authors of the age for style. The mischief of it is that, instead of using these approximations as such, the people let them stand permanently, and as they can make them with so little trouble, there arises in literature and talk an entangled mass of crudity and barbarism that spoils everything. They get accustomed to such elephantine ways of saying things that they don't mind it at all, and I have had more amusement out of the newspaper than I ever derived from the text of "Punch." I wish I could remember some of the expressions. Yesterday, for instance, the paper said the Emperor of Austria's message was more *atomistisch* than *dynamisch* — this, in a peppery little political article, shows what schol-

astic expressions the people are accustomed to. The context gave no explanation. Then, a couple of days ago, in a review of some histories of German literature, the surprising depth of one author was praised, altho' it was granted "that *here and there* he had not succeeded in lighting up the ultimate life-spring (*Lebensgrund*) of the phenomena." Of another that "*without entirely losing sight of what was human* (*menschlich*) in the phenomena, he had accomplished a work of extraordinarily logical development and luminous procedure (*Gang*)." Imagine entirely leaving out the human in a history of *literature!* . . .

May 30.

The pleasant spinster from Hamburg I mentioned in my last letter as being so well read, has, I find, "drawn the line" of her information at geography and physical science. She comes out strong in Sanscrit and Greek literature (which she knows of course by translations), and in church history, but she drives me frantic by her endless talking about America, in the course of which she continually leaps without any warning from New York to Rio de Janeiro and thence to Valparaiso. She has friends in each of these localities, and it is apparently a fixed conviction of hers that they take tea together every evening. At first I tried to show her that these places were all far apart and that the ways of one were not those of the others, and from her apparent comprehension and submission I used to fancy I had succeeded; but it was only the elastic and transient bowing of the reed before the gale. A rather amusing incident occurred the other evening. I was speaking of the different classes of people that made up our population, and endeavoring to give a keen analysis of the Irish character, when she asked me to tell her something about a people we had with us called "Yankees," about whom she had heard

such strange stories, and who seemed to be, if report were true, of all the peoples in the world the very worst (*das allerschlimmste*). What was their genesis and what were they? Imagine the feelings of the poor old lady, who had asked the question merely from a wish to please me by her intelligent interest in our affairs, when the truth was told her. . . .

The other afternoon I fell into conversation with a tall and rather aristocratic-looking old gentleman with a gray moustache, who spoke very good French, at a beer garden, and found out afterwards that he was no less a person than the illustrious Kaulbach. Strangely enough, we quite accidentally got on the subject of the Gallery. He spoke of several of the pictures, but said nothing that was not commonplace. I have as yet only had a mere glimpse at the Gallery, but will do it thoroughly before I leave. I'd give anything if Harry could see some of the Venetian things there, and the Shepherds' Adoration of Correggio, which he probably knows, or rather *méconnait*, by prints which give nought but the rather unpleasant and, unless you are let into the secret, motivelessly eccentric drawing. But it would take Victor Hugo to find the proper antithetic epithets to describe the combined gladness and solemnity of the painting, its innocence and its depth. I have always had, I don't know why, a prejudice against Correggio; but I never saw a painting before that breathed out so easily such a moral poetry. It seems to me to kill Rafael's celebrated Madonna right out. Although that too is a good "piece." I find myself in the Gallery much too disposed to exalt one thing at the expense of its neighbors, which is very unjust to them; but by taking it easily and letting the pictures do their own work I think it will all come right. Mr. Paul Veronese had *eyes*, anyhow. I am sure it would

be the making of John La Farge to come abroad, alone, if no other way. Dis lui, Henry, que je lui écrirai tantôt à ce sujet.

I have been having a literary debauch to start in the language with, but am getting down again to medicine. The enthusiastic, oratorical and eloquent Schiller, the wise and exquisite Goethe, and the virile and human Lessing have in turn held me entranced by their *Dramal.* Je te recommande, Henry, "Emilia Galotti" comme étude. C'est serré comme du chêne, rapide comme l'avalanche, toute la retenue et la vigueur de Merimée, et au fond un gros cœur dont la tendresse comprimée n'échappe que par des phrases dont la sobriété même déchire, ou bien par du bitter irony. Lessing seems to have a religious feeling that people miss in Goethe, and seems to be a great deal deeper than Schiller, though, of course, he is a far more home-spun character. I have been reading Goethe's "Italienische Reise." It is perfectly fascinating; but you can read very little of it at a time, it is so damnably tedious, and you can't bear to skip. Paradoxical as it may appear, there is a deal of *naïveté* in the old cuss. Attends donc un peu que mon grand article sur Goethe apparaisse dans "L'Américain du Nord!"

I expect T. S. Perry here in a fortnight on his way from Venice. You may imagine with what joy. I have just been interrupted by the supper, which takes place at nine P.M. and consists of beer, eggs, herrings, ham, and bread and butter, and is not displeasing to the carnal man. I have been writing a most infernally long letter, for which I apologize. It will be the last time. The fact is I have so few resources here that I am driven to write. Tell Alice that there are two Miss Twomblys from Boylston Street living here, one exceedingly pretty. She doubtless, by her

feminine system of espionage, knows who they are, though I know none of their friends and they none of mine. I got mother's letter and the "Nation" with great joy soon after my arrival. I read Father's article, but with much the old result. I am desirious of reading his article in the N. A. R. and hope he will not delay to send it when it appears. Heaps of love all round.

To his Mother.

DRESDEN, *June* 12, 1867.

DEAREST MOTHER,— I have been reading a considerable deal of German, and in a very desultory way, as I want to get accustomed to a variety of styles, so as to be able to read any book at sight, skipping the useless; and I may say that I now begin to have that power whenever the book is writ in a style at all adapted to the requirements of the human, as distinguished from the German, mind. The profounder and more philosophical German requires, however, that you should bring all the resources of your nature, of every kind, to a focus, and hurl them again and again on the sentence, till at last you feel something give way, as it were, and the Idea begins to unravel itself. As for speaking, that is a very different matter and advances much more slowly. . . .

Life is so monotonous in this place that unless I make some philosophical discoveries, or unless *something* happens, my letters will have to be both few and short. I get up and have breakfast, which means a big cup of cocoa and some bread and butter with an egg, if I want it, at eight. I read till half-past one, when dinner, which is generally quite a decent meal; after dinner a nap, more *Germanorum* and more read till the sun gets low enough to go out, when out I go — generally to the Grosser Garten, a lovely park

outside the town where the sun slants over the greenest meadows and sends his shafts between the great trees in a most wholesome manner. There are some spots where the trees are close together, and in their classic gloom you find mossy statues, so that you feel as if you belonged to the last century. Often I go and sit on a terrace which overlooks the Elbe and, with my eyes bent upon the lordly cliffs far down the river on the other side, with strains of the sweetest music in my ear, and with pint after pint of beer successively finding their way into the fastnesses of my interior, I enjoy most delightful reveries, *au nombre desquels* those concerning my home and my sister are not the least frequent.

In the house (which stands on a corner) my great resource when time hangs heavy on my hands is to sit in the window and examine my neighbors. The houses are all four stories high and composed of separate flats, as in Paris. I live in the 3me. Diagonally opposite is a young ladies' boarding-school where the *young* ladies, very young they are, are wont to relax from their studies by kissing their hands, etc., etc., etc., to a young English lout, who has been here in the house, and myself. Said lout left for England yesterday, for which I heartily thank him, and I shall now monopolize the attention of the school. We rather *had* them, for we had a telescope to observe them by. Not one was good-looking. There has, however, lately arisen in the Christian Strasse, just under my window, a most ravishing apparition, and I begin to think my heart will not wither wholly away. About eighteen, hair like night, and *such* eyes! Their mute-appealing, love-lorn look goes through and through me. Every day for the last week, after dinner, have I sat in my window and she in hers. I with the telescope! she with those eyes! and we communing

with each other!! I will try to make a likeness of her and send with this letter, but I may not succeed.[1] She has only one defect, which is the length of her nose. If that were only an inch and a half shorter, I should propose at once to her Mother for it; but religious difference might intervene, so it is better as it is.

I am expecting T. S. Perry any day now, you may imagine how impatiently. . . . Tell Harry I have been reading some essays by Fr. Theod. Vischer, the *bedeutende Esthetiker*, on Strauss, on Goethe's "Faust" and its critics, etc., etc., which have much interested me. He is a splendid writer for style and matter — as brilliant as any of the non-absolutely-harlequin Frenchmen. The foundation of the thought is, or at least appears to be to my untutored mind, Hegelian; but they were published in 1844 and he may have changed. His "Aesthetik" henceforward appears in the list of "books which I must some day read." Some of the commentaries there quoted on "Faust" are incredibly monstrous for ponderous imbecility and seeing everything in the universe and out of it, except the point. I read this morning an Essay of Kuno Fischer's on Lessing's "Nathan" — one of the parasitic and analytic sort on the whole, but still very readable. The way these cusses slip so fluently off into the "Ideal," the "Jenseitige," the "Inner," etc., etc., and undertake to give a *logical* explanation of everything which is so palpably trumped up *after* the facts, and the reasoning of which is so grotesquely incapable of going an inch into the future, is both disgusting and disheartening. You never saw such a mania for going deep into the bowels of truth, with such an absolute lack of intuition and perception of the skin thereof. To hear the grass grow from morn

[1] An accompanying drawing presented a telescopic exaggeration of features, which are hardly appropriate to the Christian Strasse.

till night is their happy occupation. There is something that strikes me as corrupt, immodest in this incessant taste for explaining things in this mechanical way; but the era of it may be past now — I don't know. I speak only of æsthetic matters, of course. The political moment both here and in Austria is extremely interesting to one who has a political sense, and even I am beginning to have an opinion — and one all in favor of Prussia's victory and supremacy as a great practical stride towards civilization. I think the French tone in the last quarrel deserved a degrading and stinging humiliation as much as anything in history ever did, and I'm very sorry they did not get it. Of course there 's no end of bunkum and inflation here, too, but it is practically a healthy thing. . . .

To his Father.

BERLIN, *Sept.* 5, 1867.

MY BELOVED OLD DAD,— . . . I think it will be just as well for you not to say anything to any of the others about what I shall tell you of my condition hitherto, as it will only give them useless pain, and poor Harry especially (who evidently from his letters runs much into that utterly useless emotion, sympathy, with me) had better remain ignorant. . . . My confinement to my room and inability to indulge in any social intercourse drove me necessarily into reading a great deal, which in my half-starved and weak condition was very bad for me, making me irritable and tremulous in a way I have never before experienced. Two evenings which I spent out, one at Gerlach's, the other at Thies's, aggravated my dorsal symptoms very much, and as I still clung to the hope of amelioration from repose, I avoided going out to the houses where it was possible. Although I cannot exactly say that I got low-spirited, yet

thoughts of the pistol, the dagger and the bowl began to usurp an unduly large part of my attention, and I began to think that some change, even if a hazardous one, was necessary. It was at that time that Dr. Carus advised Teplitz. While there, owing to the weakening effects of the baths, both back and stomach got worse if anything; but the beautiful country and a number of drives which I thought myself justified in taking made me happy as a king. . . . I have purposely hitherto written fallacious accounts of my state home, to produce a pleasant impression on you all — but you may rely on the present one as literally certain, and as it makes the others after all only *premature*, I don't see what will be the use of impairing the family confidence in my letters by saying anything about it to them. I have no doubt that you will consider the Teplitz expenditure justified, as I do. My sickness has added some other items in the way of medicine and cab hire to the expenses of my life in Dresden, but nothing *very* considerable. So much for biz.

I have read your article, which I got in Teplitz, several times carefully. I must confess that the darkness which to me has always hung over what you have written on these subjects is hardly at all cleared up. Every sentence seems written from a point of view which I nowhere get within range of, and on the other hand ignores all sorts of questions which are visible from my present view. My questions, I know, belong to the Understanding, and I suppose deal entirely with the "natural constitution" of things; but I find it impossible to step out from them into relation with "spiritual" facts, and the very language you use *ontologically* is also so extensively rooted in the finite and phenomenal that I cannot avoid accepting it as it were in its mechanical sense, when it becomes to me devoid of sig-

nificance. I feel myself in fact more and more drifting towards the sensationalism closed in by skepticism — but the skepticism will keep bursting out in the very midst of it, too, from time to time; so that I cannot help thinking I may one day get a glimpse of things through the ontological window. At present it is walled up. I can understand now no more than ever the world-wide gulf you put between "Head" and "Heart"; to me they are inextricably entangled together, and seem to grow from a common stem — and *no* theory of creation seems to me to make things clearer. I cannot logically understand *your* theory. You posit first a phenomenal Nature in which the *alienation* is produced (but phenomenal to *what?* to the already unconsciously existing creature?), and from this effected alienation a *real* movement of return follows. But how *can* the real movement have its rise in the phenomenal? And if it does not, it seems to me the creation is the very arbitrary one you inveigh against; and the whole process is a mere circle of the creator described within his own being and returning to the starting-point. I cannot understand what you mean by the descent of the creator into nature; you don't explain it, and it seems to be the kernel of the whole.

You speak sometimes of our natural life as our whole conscious life; sometimes of our consciousness as composed of both elements, finite and infinite. If our *real* life is unconscious, I don't see how you can occupy in the final result a different place from the Stoics, for instance. These are points on which I have never understood your position, and they will doubtless make you smile at my stupidity; but I cannot help it. I ought not to write about them in such a hurry, for I have been expecting every moment to see Tom Dwight come in, with whom I promised to go to

the theatre. I arrived here late last night. My back will prevent my studying physiology this winter at Leipsig, which I rather hoped to do. I shall stay here if I can. If unable to live here and cultivate the society of the natives without a greater moral and dorsal effort than my shattered frame will admit, I will retreat to Vienna where, knowing so many Americans, I shall find social relaxation without much expense of strength. Dwight has come. Much love from your affectionate,

WM. JAMES.

To O. W. Holmes, Jr.

BERLIN, *Sept.* 17, 1867.

MY DEAR WENDLE,— I was put in the possession, this morning, by a graceful and unusual attention on the part of the postman, of a letter from home containing, amongst other valuable matter, a precious specimen of manuscript signed "O. W. H. Jr." covering just one page of small note paper belonging to a letter written by Minny Temple!!!!! Now I myself am not proud,— poverty, misery and philosophy have together brought me to a pass where there are few actions so shabby that I would not commit them if thereby I could relieve in any measure my estate, or lighten the trouble of living,— but, by Jove, Sir! there *is* a point, *sunt* certi denique fines, down to which it seems to me hardly worth while to condescend — better give up altogether.— I do not intend any personal application. Men differ, thank Heaven! and there may be some constituted in such a fearful and wonderful manner, that to write to a friend after six months, in another person's letter, hail him as "one of the pillars on which life rests," and after twelve lines stop short, seems to them an action replete with beauty and credit. To me it is otherwise. And if perchance, O

Wendy boy, there lurked in any cranny of *thy* breast a spark of consciousness, a germ of shame at the paltriness of thy procedure as thou inditedst that pitiful apology for a letter, I would fain fan it, nourish it, till thy whole being should become one incarnate blush, one crater of humiliation. Mind, I should not have found fault with you if you had not written at all. There would have been a fine brutality about that which would have commanded respect rather than otherwise — certainly not *pity*. 'Tis that, *writing*, THAT should be the result. Bah!

But I will change the subject, as I do not wish to provoke you to recrimination in your next letter. Let it be as substantial and succulent as the last, with its hollow hyperbolic expression of esteem, was the opposite, and I assure you that the past shall be forgotten.— I am, as you have probably been made aware, "a mere wreck," bodily. I left home without telling anyone about it, because, hoping I might get well, I wanted to keep it a secret from Alice and the boys till it was over. I thought of telling you "in confidence," but refrained, partly because walls have ears, partly from a morbid pride, mostly because of the habit of secrecy that had grown on me in six months. I dare say Harry has kept you supplied with information respecting my history up to the present time, and perhaps read you portions of my letters. My history, internal and external, since I have been in Germany, has been totally uneventful. The external, with the exception of three R. R. voyages (to and from Teplitz and to Berlin), resembles that of a sea anemone; and the internal, notwithstanding the stimulus of a new language and country, has contracted the same hue of stagnation. A tedious egotism seems to be the only mental plant that flourishes in sickness and solitude; and when the bodily condition is such that mus-

cular and cerebral activity not only remain *unexcited*, but are *solicited*, by an idiotic hope of recovery, to crass indolence, the "elasticity" of one's spirits can't be expected to be very great. Since I have been here I have admired Harry's pluck more and more. *Pain*, however intense, is light and life, compared to a condition where hibernation would be the ideal of conduct, and where your "conscience," in the form of an aspiration towards recovery, rebukes every tendency towards motion, excitement or life as a culpable excess. The deadness of spirit thereby produced "must be felt to be appreciated."

I have been in this city ten days and hope to stay all winter. I have got a comfortable room near the University and will attempt to follow some of the lectures. My wish was to study physiology practically, but I shall not be able. The number of subjects and fractions of subjects on which courses of lectures are given here and at the other universities would make you stare. Berlin is a "live" place, with a fine, tall, intelligent-looking population, infinitely better-looking than that of Dresden. I like the Germans very much, so far (which is not far at all) as I have got to know them. The apophthegm, "a fat man consequently a good man," has much of truth in it. The Germans come out strong on their abdomens,— even when these are not vast in capacity, one feels that they are of mighty powerful construction, and play a much weightier part in the economy of the man than with us,— affording a massive, immovable background to the consciousness, over which, as on the surface of a deep and tranquil sea, the motley images contributed by the other senses to life's drama glide and play without raising more than a pleasant ripple,— while with *us*, who have no such voluminous background, they forever touch bottom, or come out on the

other side, or kick up such a tempest and fury that we enjoy no repose. The Germans have leisure, kindness to strangers, a sort of square honesty, and an absence of false shame and damned pecuniary pretension that makes intercourse with them very agreeable. The language is infernal; and I seem to be making no progress beyond the stage in which one just begins to misunderstand and to make one's self misunderstood. The scientific literature is even richer than I thought. In literature proper, Goethe's "Faust" seems to me almost worth learning the language for.

I wish I could communicate to you some startling discoveries regarding our dilapidated old friend the Kosmos, made since I have been here. But I actually have n't had a fresh idea. And my reading until six weeks ago, having been all in German, covered very little ground. For the past six weeks I have, by medical order, been relaxing my brain on French fiction, and am just returning to the realities of life, German and Science. If you want to be consoled, refreshed, and reconciled to the Kosmos, the whole from a strictly abdominal point of view, read "L'Ami Fritz," and "Les Confessions d'un Joueur de Clarinette," etc., by Erckmann-Chatrian. They are books of gold, so don't read them till you are just in the mood and all other wisdom is of no avail. Then they will open the skies to you.

On looking back over this letter I perceive I have unwittingly been betrayed into a more gloomy tone than I intended, and than would convey a faithful impression of my usual mental condition — in which occur moments of keen enjoyment. The contemplation of my letter of credit alone makes me chuckle for hours. If I ever have leisure I will write an additional Bridgewater, illustrating the Beneficence

and Ingenuity, etc., in providing me with a letter of credit when so many poor devils have none. There, I have again unintentionally fallen into a vein of irony — I do not mean it. I am full of hope in the future.

My back, etc., are far better since I have been in Teplitz; in fact I feel like a new man. I have several excellent letters to people here, and when they return from the country, when T. S. Perry arrives for the winter, when the lectures get a-going, and I get thinking again, when long letters from you and the rest of my "*friends*" (ha! ha!) arrive regularly at short intervals — I shall mock the state of kings. You had better believe I have thought of you with affection at intervals since I have been away, and prized your qualities of head, heart, and person, and my priceless luck in possessing your confidence and friendship in a way I never did at home; and cursed myself that I did n't make more of you when I was by you, but, like the base Indian, threw evening after evening away which I might have spent in your bosom, sitting in your whitely-lit-up room, drinking in your profound wisdom, your golden jibes, your costly imagery, listening to your shuddering laughter, baptizing myself afresh, in short, in your friendship — the thought of all this makes me even now forget your epistolary peculiarities. But pray, my dear old Wendell, let me have *one* letter from you — tell me how your law business gets on, of your adventures, thoughts, discoveries (even though but of mares' nests, they will be interesting to your Williams); books read, good stories heard, girls fallen in love with — nothing can fail to please me, except your failing to write. Please give my love to John Gray, Jim Higginson and Henry Bowditch. Tell H. B. I will write to him very soon; but that is no reason why he should not write to me without waiting, and tell me about himself and medicine in Boston. Give my

very best regards also to your father, mother and sister. And believe me ever your friend,

WM. JAMES.

P. S. Why can't you write me the result of your study of the *vis viva* question? I have not thought of it since I left. I wish very much you would, if the trouble be not too great. Anyhow you could write the central formulas without explication, and oblige yours. Excuse the scrawliness of this too hurriedly written letter.

To Henry James.

BERLIN, *Sept.* 26, 1867.

BELOVED 'ARRY,— I hope you will not be severely disappointed on opening this fat envelope to find it is not all *letter*. I will first explain to you the nature of the enclosed document and then proceed to personal matters. The other day, as I was sitting alone with my deeply breached letter of credit, beweeping my outcast state, and wondering what I could possibly do for a living, it flashed across me that I might write a "notice" of H. Grimm's novel which I had just been reading. To conceive with me is to execute, as you well know. And after sweating fearfully for three days, erasing, tearing my hair, copying, recopying, etc., etc., I have just succeeded in finishing the enclosed. I want you to read it, and if, after correcting the style and thoughts, with the aid of Mother, Alice and Father, and rewriting it if possible, you judge it to be capable of interesting in any degree anyone in the world but H. Grimm, himself, to send it to the "Nation" or the "Round Table."

I feel that a living is hardly worth being gained at this price. Style is not my forte, and to strike the mean between pomposity and vulgar familiarity is indeed difficult. Still, an the rich guerdon accrue, an but ten beauteous dol-

lars lie down on their green and glossy backs within the family treasury in consequence of my exertions, I shall feel glad that I have made them. I have not seen Grimm yet as he is in Switzerland. In his writings he is possessed of real imagination and eloquence, chiefly in an ethical line, and the novel is really *distingué*, somewhat as Cherbuliez's are, only with rather a deficiency on the physical and animal side. He is, to my taste, too idealistic, and Father would scout him for his arrant moralism. Goethe seems to have mainly suckled him, and the manner of this book is precisely that of "Wilhelm Meister" or "Elective Affinities." There is something not exactly *robust* about him, but, *per contra*, great delicacy and an extreme belief in the existence and worth of truth and desire to attain it justly and impartially. In short, a rather painstaking liberality and want of careless animal spirits — which, by the bye, seem to be rather characteristics of the rising generation. But enough of him. The notice was mere taskwork. I could not get up a spark of interest in it, and I should not think it would be *d'actualité* for the "Nation." Still, I could think of nothing else to do, and was bound to do something.[1] . . .

I am a new man since I have been here, both from the ruddy hues of health which mantle on my back, and from the influence of this live city on my spirits. Dresden was a place in which it always seemed afternoon; and as I used to sit in my cool and darksome room, and see through the ancient window the long dusty sunbeams slanting past the roof angles opposite down into the deep well of a street, and hear the distant droning of the market and think of no reason why it should not thus continue *in secula seculorum*, I used to have the same sort of feeling as that which now comes

[1] The notice of Grimm's *Unüberwindliche Mächte* appeared under the title "A German-American Novel" in the *Nation*, 1867; vol. v, p. 432.

over me when I remember days passed in Grandma's old house in Albany. Here, on the other hand, it is just like home. Berlin, I suppose, is the most American-looking city in Europe. In the quarter which I inhabit, the streets are all at right angles, very broad, with dusty trees growing in them, houses all new and flat-roofed, covered with stucco, and of every imaginable irregularity in height, bleak, ugly, unsettled-looking — *werdend*. Germany is, I find, as a whole (I hardly think more experience will change my opinion), very nearly related to our country, and the German nature and ours so akin in fundamental qualities, that to come here is not much of an experience. There is a general colorlessness and bleakness about the outside look of life, and in artistic matters a wide-spread manifestation of the very same creative spirit that designs our kerosene-lamp models, for instance, at home. Nothing in short that is worth making a pilgrimage to see. To travel in Italy, in Egypt, or in the Tropics, may make creation widen to one's view; but to one of our race all that is *peculiar* in Germany is mental, and *that* Germany can be brought to us. . . .

(*After dinner.*) I have just been out to dine. I am gradually getting acquainted with all the different restaurants in the neighborhood, of which there are an endless number, and will presently choose one for good,— certainly not the one where I went today, where I paid 25 *Groschen* for a soup, chicken and potatoes, and was almost prevented from breathing by the damned condescension of the waiters. I fairly sigh for a home table. I used to find a rather pleasant excitement in dining "round," that is long since played out. Could I but find some of the honest, florid and ornate ministers that wait on you at the Parker House, here, I would stick to their establishment, no matter what the fare.

These indifferent reptiles here, dressed in cast-off wedding-suits, insolent and disobliging and always trying to cheat you in the change, are the plague of my life. After dinner I took quite a long walk under the Linden and round by the Palace and Museum. There are great numbers of statues (a great many of them "equestrian") here, and you have no idea how they light up the place. What you say about the change of the seasons wakens an echo in my soul. Today is really a harbinger of winter, and felt like an October day at home, with a northwest wind, cold and crisp with a white light, and the red leaves falling and blowing everywhere. I expect T. S. Perry in a week. We shall have a very good large parlor and bedroom, *together*, in this house, and steer off in fine style right into the bowels of the winter. I expect it to be a stiff one, as everyone speaks of it here with a certain solemnity. . . .

I wish you would articulately display to me in your future letters the names of all the books you have been reading. "A great many books, none but good ones," is provokingly vague. On looking back at what *I* have read since I left home, it shows exceeding small, owing in great part I suppose to its being in German. I have just got settled down again — after a nearly-two-months' debauch on French fiction, during which time Mrs. Sand, the fresh, the bright, the free; the somewhat shrill but doughty Balzac, who has risen considerably in my esteem or rather in my affection; Théophile Gautier the good, the golden-mouthed, in turn captivated my attention; not to speak of the peerless Erckmann-Chatrian, who renews one's belief in the succulent harmonies of creation — and a host of others. I lately read Diderot, "Œuvres Choisies," 2 vols., which are entertaining to the utmost from their animal spirits and the comic modes of thinking, speaking and behaving of the time.

Think of meeting continually such delicious sentences as this, — he is speaking of the educability of beasts,— "Et peut on savoir jusqu'ou l'usage des mains porterait les singes s'ils avaient le loisir comme la faculté d'inventer, et si la frayeur continuelle que leur inspirent les hommes ne les retenait dans l'abrutissement"!!! But I must pull up, as I have to write to Father still. . . .

Adieu, lots of love from your aff.

WILHELM.

The preceding letter shows James as but recently arrived in Berlin and as arranging himself there for a winter of physiology at the University. He was soon joined by his young compatriot Thomas Sergeant Perry, an intimate friend of earlier Newport days and of the subsequent Boston and Cambridge years, and the two young Americans set up joint lodgings at Number 12 in the Mittelstrasse. Although James's main purpose was to work at the University, he was luckily not without social resources. George Bancroft, the historian and former Secretary of the Navy and Minister to England, was at this time representing the United States in Berlin and was an old family acquaintance. His and another hospitable family, the Louis Thieses, who had been Cambridge neighbors and whose house in Quincy Street the James parents had acquired upon Mr. Thies's return to his native land, were a link with home, and at the same time rendered hospitable services to James by helping him to a few German acquaintances. By far the most congenial and interesting of these was Herman Grimm, the son of the younger of the universally beloved brothers of the Fairy Tales. Herman Grimm had married Gisela von Arnim, the daughter of Goethe's Bettina, and was at this time a man of just past forty years. Professor

of the History of Art in the University of Berlin, essayist, author of "The Life of Michael Angelo" and of Lectures on Goethe as well as of several works of fiction, Grimm was a versatile and charming specimen of that "learned" Germany which we now think of as flourishing most amiably during the generation that preceded the Franco-Prussian War. The easy and cordial way in which his household accepted James appears, as in the next letter, to have been richly appreciated.

To his Sister.

BERLIN, *Oct.* 17, 1867.

Your excellent long letter of September 5 reached me in due time. If about that time you felt yourself strongly hugged by some invisible spiritual agency, you may now know that it was *me*. What would not I give if you could pay me a visit here! Since I last wrote home the lingual Rubicon has been passed, and I find to my surprise that I can speak German — certainly not in an ornamental manner, but there is hardly anything which I would not dare to attempt to *begin* to say and be pretty sure that a kind providence would pull me through, somehow or other. I made the discovery at my first visit to Grimm a fortnight ago, and have confirmed it several times since. I can likewise understand educated people perfectly. I feel my German as old Moses used to feel his oats, and for ten days past have walked along the street dandling my head in a fatuous manner that rivets the attention of the public. The University lectures were to have begun this week, but the lazy professors have put it off to the last of the month.

I will describe to you the manner in which I spent yesterday. *Ex uno disce omnes* — (a German proverb). I awoke

at half-past eight at the manly voice of T. S. Perry caroling his morning hymn from his neighboring bed — if the instrument of torture the Germans sleep in be worthy of that name. After some preliminary conversation we arose, performed our washing, each in a couple of tumblers full of water in a little basin of this shape [sketch], donned our clothes, and stepped into our SALON into which the morning sun was streaming and adding its genial warmth to that of the great porcelain stove, into which the maid had put the handful of fuel (which, when ignited, makes the stove radiate heat for twelve hours) the while we slumbered. T. S. P. found on the table a letter from [Moorfield] Storey, which the same vigilant maid had placed there, and I the morning paper, full of excitement about the Italian affairs and the diabolical designs of Napoleon on Germany. After a breakfast of cocoa, eggs and excellent rolls, I finished the paper, and took up my regular reading, while T. S. P. worked at his German lesson. I finished the chapter in a treatise on Galvanism which bears the neat and concise title of [*not deciphered*].

By 10 o'clock T. S. P. had gone to his German lesson, and it was about time for me to rig up to go to Grimm's to dine, having received a kind invitation the day before. As I passed through the pleasant wood called the "Thiergarten," which was filled with gay civil and military cavaliers, I looked hard for the imposing equestrian figure of the Hon. Geo. Bancroft; but he was not to be seen. I got safely to Grimm's, and in a moment the other guest arrived. Herr Professor ——, whose name I could not catch,[1] a man of a type I have never met before. He is writing now a life of Schleiermacher of which one volume is published. A soft fat man with black hair (somewhat the type of the photo-

[1] The Herr Professor was later identified as W. Dilthey.

graphs of Renan), of a totally uncertain age between 25 and 40, with little bits of green eyes swimming in their fat-filled orbits, and the rest of his face quite "realizing one's idea" of the infant Bacchus. I, with my usual want of enterprise, have neglected hitherto to provide myself with a swallow-tailed coat; but I had a resplendent fresh-biled shirt and collar, while the Professor, who wore the "obligatory coat," etc., had an exceedingly grimy shirt and collar and a rusty old rag of a cravat. Which of us most violated the proprieties I know not, but your feminine nature will decide. Grimm wore a yellowish, greenish, brownish coat whose big collar and cuffs and enormous flaps made me strongly suspect it had been the property of the brothers Grimm, who had worn it on state occasions, and dying, bequeathed it to Herman. The dinner was very good. The Prof. was overflowing with information with regard to everything knowable and unknowable. He is the first man I have ever met of a class, which must be common here, of men to whom learning has become as natural as breathing. A learned man at home is in a measure isolated; his study is carried on in private, at reserved hours. To the public he appears as a citizen and neighbor, etc., and they know at most *about* him that he is addicted to this or that study; his intellectual occupation always has something of a put-on character, and remains external at least to some part of his being. Whereas this cuss seemed to me to be nothing if not a professor . . . [*line not deciphered*] as if he were able to stand towards the rest of society *merely* in the relation of a man learned in this or that branch — and never for a moment forget the interests or put off the instincts of his specialty. If he should meet people or circumstances that could in no measure be dealt with on that ground, he would pass on and ignore them, instead of being obliged, like

an American, to sink for the time the specialty. He talked and laughed incessantly at table, related the whole history of Buddhism to Mrs. Grimm, and I know not what other points of religious history. After dinner Mrs. Grimm went, at the suggestion of her husband, to take a nap . . . [*line not deciphered*] while G. and the Professor engaged in a hot controversy about the natural primitive forms of religion, Grimm inclining to the view that the historically first form must have been monotheistic. I noticed the Professor's replies grow rather languid, when suddenly his fat head dropped forward, and G. cried out that he had better take a good square nap in the arm-chair. He eagerly snatched at the proposal. Grimm got him a clean handkerchief, which he threw over his face, and presently he seemed to slumber. Grimm woke him in ten minutes to take some coffee. He rose, refreshed like a giant, and proceeded to fight with Grimm about the identity of Homer. Grimm has just been studying the question and thinks that the poems of Homer *must* have been composed in a *written* language. From there through a discussion about the madness of Hamlet — G. being convinced that Shakespeare *meant* to mystify the reader, and intentionally constructed a riddle. The sun waned low and I took my leave in company with the Prof. We parted at the corner, *without* the Prof. telling me (as an honest, hospitable American would have done) that he would be happy to see me at his domicile, so that I know not whether I shall be able to continue acquainted with a man I would fain know more of.

I got into a droschke and, coming home, found T. S. P. in the room, and while telling him of the events of the dinner was interrupted by the entrance of the Rev. H. W. Foote of Stone Chapel. . . . The excellent little man had presented himself a few evenings before, bringing me from Dresden

a very characteristic note from Elizabeth Peabody (in which among other things she says she is "on the wing for Italy"— she is as *folâtre* a creature as your friend Mrs. W——), and we have dined together every day since, and had agreed to go to hear "Fidelio" together at the Opera that evening. Foote is really a good man and I shall prosecute his friendship every moment of his stay here; seems to have his mind open to every interest, and has a sweet modesty that endears him to the heart. He goes home next month. I advise Harry to call and see him; I know he will sympathize with him. T. S. P. never grows weary of repeating a pun of Ware's about him in Italy, who, when asked what had become of Foote (they traveled for a time together), replied: "I left him at the Hotel, hand in glove with the Bootts."

"Fidelio" was truly musical. After it, I went to Zennig's restaurant (it was over by quarter before nine), where I had made a rendez-vous with a young Doctor to whom Mr. Thies had given me a letter. Having been away from Berlin, I had seen him for the first time the day before yesterday. He is a very swell young Jew with a gorgeous cravat, blue-black whiskers and oily ringlets, not prepossessing; and we had made this appointment. I waited half an hour and, the faithless Israelite not appearing, came home, and after reading a few hours went to bed.

Two hours later. I have just come in from dinner, a ceremony which I perform at the aforesaid Zennig's, Unter den Linden. (By the bye, you must not be led by that name to imagine, as I always used to, an avenue overshadowed by patriarchal lime trees, whose branches form a long arch. The "Linden" are two rows of small, scrubby, abortive horse-chestnuts, beeches, limes and others, planted like the trees in Commonwealth Avenue.) Zennig's is a

table-d'hôte, so-called notwithstanding the unities of hour and table are violated. You have soup, three courses, and dessert or coffee and cheese for 12½ Groschen if you buy 14 tickets, and I shall probably dine there all winter. We dined with Foote today, who spoke among other things of a new English novel whose heroine "had the bust and arms of the Venus of Milo." T. S. P. remarked that her having the arms might account for the Venus herself being without them.

I enclose you the photograph of an actress here with whom I am in love. A neat coiffure, is it not? I also send you a couple more of my own precious portraits. I got them taken to fulfill a promise I had made to a young Bohemian lady at Teplitz, the niece of the landlady. Sweet Anna Adamowiz! (pronounce — *vitch*), which means descendant of Adam.— She belongs consequently to one of the very first families in Bohemia. I used to drive dull care away by writing her short notes in the Bohemian tongue such as; "Navzdy budes v me mysli Irohm pamatkou," *i.e.*, forever bloomest thou in my memory;—"dej mne tooji bodo biznu," give me your photograph; and isolated phrases as "Mlaxik, Dicka, pritel, pritelkyne," *i.e.*, Jüngling, Mädchen, Freund, Freundinn; "mi luja," I love, etc. These were carried to her by the chambermaid, and the style, a little more florid than was absolutely *required* by mere courtesy, was excused by her on the ground of my limited acquaintance with the subtleties of the language. Besides, the sentiments were on the whole good and the error, if any, in the right direction. When she gave me her photograph (which I regret to say she spelt "fotokraft"!!!!) she made me promise to send her mine. *Hence* mine.

I have been this afternoon to get a dress-coat measured,

which will doubtless be a comfort to you to know. I must now stop. G —

I had got as far as the above *G* when the faithless Israelite of yesterday evening came in. He gave a satisfactory explanation of his absence and has been making a very pleasant visit. He is coming back at nine o'clock to take us (after the German mode of exercising hospitality) to a tavern to meet some of his boon companions. I reckon he is a better fellow than he seemed at first sight. I will leave this letter open till tomorrow to let you know what happens at the tavern, and whether the boon companions are old-clothes men, or Christian gentlemen. Good-night, my darling sister! Sei tausend mal von mir geküsst.[1] Give my best love to Father, Mother, Aunt Kate, the boys and everyone. Ever yr. loving bro.,

Wm. James.

11 P.M. Decidedly the Jew rises in my estimation. He treated us in the German fashion to a veal cutlet and a glass of beer which we paid for ourselves. His boon companions were apparently Christians of a half-baked sort. One who sat next to me was half drunk [and] insisted on talking the most hideous English. T. S. P., who necessarily took small part in the conversation, endeavored to explain to Selberg that he was a "skeleton at the banquet," but could not get through. I came to his assistance, but forgot, of course, the word "Skelett," and found nothing better to say than that he was a *vertebral column* at their banquet, which classical allusion I do not think was understood by the Jew. The young men did not behave with the politeness and attention to us which would have been shown to two Germans by a similar crowd at home. Sel-

[1] I send you a thousand kisses.

berg himself however improved every minute, and I have no doubt will turn out a capital fellow. Excuse these scraps of paper,

W. J. Good night.

To his Sister.

BERLIN, *Nov.* 19, 1867.

SÜSS BALCHEN! — I stump wearily up the three flights of stairs after my dinner to this lone room where no human company but a ghastly lithograph of Johannes Müller and a grinning skull are to cheer me. Out in the street the slaw and fine rain is falling as if it would never stop — the sky is low and murky, and the streets filled with water and that finely worked-up paste of mud which never is seen on our continent. For some time past I have thought with longing of the brightness and freshness of my home in New England — of the extraordinary, and in ordinary moments little appreciated, but sometimes-coming-across-you-and-striking-you-with-an-unexpected-sense-of-rich-privilege blessings of a mother's love (excuse my somewhat German style) — of the advantage of having a youthful-hearted though bald-headed father who looks at the Kosmos as if it had some life in it — of the delicious and respectable meals in the family circle with the aforesaid father telling touching horse-car anecdotes,[1] and the serene Harry dealing his snubs around — with a clean female handmaiden to wait, and an open fire to toast one's self at afterwards instead of one of these pallid porcelain monuments here,— with a whole country around you full of friends and acquaintances in whose company you can refresh your social nature, a library of books in the house and a still bigger one over the

[1] "When in his grotesque moods [the elder Henry James] maintained that, to a right-minded man, a crowded Cambridge horse-car 'was the nearest approach to Heaven upon earth.'" E. L. Godkin, *Life*, vol. II, p. 117.

way,— and all the rest of it. The longer I live, the more inclined am I to value the domestic affections and to be satisfied with the domestic and citizenly virtues (probably only for the reason that I am temporarily debarred from exercising any of them, I blush to think). At any rate I feel *now* and *here* the absence of any object with which to start up some sympathy, and the feeling is real and unpleasant while it lasts.

I ought not, I confess, to sing in this tune *today*, for before dinner I made a call on a young lady here (named Frl. Bornemann) whom I had met at Mrs. Grimm's and whom Mrs. G. had advised me to go and see. She lives with her brother, an *Advocat*. They are rich orflings, and I had really a friendly visit there and hope it may ripen into familiarity. I got on tolerably well with the German — only making one laughable mistake, viz. in talking of the shower of meteors, *Stern-schnuppen*, the other night to speak of the "Stern-schnupfen" (*Schnupfen* = snuffles, catarrh). And this visit is the occasion of my writing this week to you. Frl. B. is intimate with Miss Thies, and hearing that we lived in their house, she was seized with an extremely German desire to have some ivy leaves or other leaves from the garden to surprise Miss Thies with on Christmas. Your young female heart will probably beat responsive to the project and *infallibly* by return mail send the leaves. She only wants one or two. You might also send a board from the flooring, some old grass and bits of hay from the front "lawn," or cut out an eye from the "gal" who is so much "struck with them babies" [1] in the parlor. They would all awaken tender memories, I have no doubt. Now do not delay even for one day to execute this, Alice! but set

[1] An allusion to a picture in the parlor which had formerly belonged to the Thieses.

about it now with this letter in your hand. You see there is no time to lose, and I am very anxious not to disappoint the excellent young lady.

The few commissions and questions I have sent home have been so unnoticed and disregarded that I hardly hope for success this time. It has always been the way with me, however, from birth upwards, and Heaven forbid that I should now begin to complain! But lo! I here send another commission. I definitely appoint by name my father H. James, Senior, author of Substance & Shadder, etc., to perform it; and solemnly charge all the rest of you to be as lions in his path, as thorns upon his side, as lumps in his mashed potatoes, until he do it or write me Nay. 'Tis to send by post Cousin's lectures on Kant, and that other French translation of a German introduction to Kant, which he bought last winter! By return of mail! And if not convenient to send the books, to write me the name of the author of the last-mentioned one, which I have forgotten. It behooves me to learn something of the "Philosopher of Königsberg," and I want these to ease the way. I sincerely hope that these words may not be utterly thrown away.

I got a letter from Mother the day after I wrote last week to Harry, without date, but written after the Tweedies' visit. I got this morning a "Nation" and the "advertisement" to Father's Essay on Swedenborg. In the latter the old lyre is twanged with a greater freshness and force than ever, so that even T. S. Perry was made to vibrate in unison with it. I wrote to Father three weeks ago respecting his former article. I hope the letter is by this time in his hands. I am very sorry the fat one went astray. It contained, *inter alia*, an account of my expenditure up to its time of writing. I would give a good deal to be able to enjoy

as you are all doing the society of Venerable Brother Robertson. It is a great pity that we should get so estranged by separation from each other. I wish, now he 's at home, he would once write to me. I have got tolerably well to work, and enjoy my lectures at the University intensely. Are the "Rainbows for Children" I see noticed in the "Nation" that old book by Mrs. Tappan? I hope Harry is not the person therein mentioned as having palmed off on Godkin a translation from the German as an original article on Thorwaldsen. You have not told me a word about the Tappans since I quit. I am very glad to hear of Aunt Kate's leg being so much better and staying so. Tell her I hope it has not been improving at the expense of her heart, as her long silence sometimes makes me shudderingly fear.

Adieu. 1000 kisses to all, not forgetting Ellen.[1]

Ever your Bruder, W. J.

To Thomas W. Ward.

[Fragment of a letter from Berlin, *circa* Nov. 1867?]

. . . I have begun going to the physiological lectures at the University. There are in all seven courses and four lectures. I take five courses and three lectures. There is a bully physiological laboratory, the sight of which, inaccessible as it is to me in my present condition, gave me a sharp pang. I have blocked out some reading in physiology and psychology which I hope to execute this winter — though reading German is still disgustingly slow. . . . It seems to me that perhaps the time has come for psychology to begin to be a science — some measurements have already been made in the region lying between the physical changes in

[1] A devoted family servant.

the nerves and the appearance of consciousness-at (in the shape of sense perceptions), and more may come of it. I am going on to study what is already known, and perhaps may be able to do some work at it. Helmholtz and a man named Wundt at Heidelberg are working at it, and I hope I live through this winter to go to them in the summer. From all this talk you probably think I am working straight ahead — towards a definite aim. Alas, no! I finger book-covers as ineffectually as ever. The fact is, this sickness takes all the spring, physical and mental, out of a man. . . .

To Thomas W. Ward.

BERLIN, *Nov.* 7, 1867.

. . . If six years ago I could have felt the same satisfied belief in the worthiness of a life devoted to simple, patient, monotonous, scientific labor day after day (without reference to its results) and at the same time have had some inkling of the importance and nature of *education* (*i.e.*, getting orderly habits of thought, and by intense exercise in a variety of different subjects, getting the mind supple and delicate and firm), I might be now on the path to accomplishing something some day, even if my health had turned out no better than it is. But my habits of mind have been so bad that I feel as if the greater part of the last ten years had been worse than wasted, and now have so little surplus of physical vigor as to shrink from trying to retrieve them. Too late! too late! If I had been *drilled* further in mathematics, physics, chemistry, logic, and the history of metaphysics, and had established, even if only in my memory, a firm and thoroughly familiar *basis* of knowledge in all these sciences (like the basis of human anatomy one gets in studying medicine), to which I should involuntarily refer all subsequently acquired facts and thoughts,— instead of

having now to keep going back and picking up loose ends of these elements, and wasting whole hours in looking to see how the new facts are related to them, or whether they are related to them at all,— I might be steadily advancing. — But enough! Excuse the damned whine of this letter; I had no idea whatever of writing it when I sat down, but I am in a mood of indigestion and blueness. I would not send you the letter at all, were it not that I thought it might tempt you soon to write to me. You have no idea, my dear old Tom, how I long to hear a word about you. . . .

To Henry P. Bowditch.

BERLIN, *Dec.* 12, 1867.

BESTER HEINRICH,— I have arrived safely on this side of the ocean and hasten to inform you of the fact.— What a fine pair of young men we are to write so punctually and constantly to each other! — I will not gall you by any sarcasms, however (I naturally think you are more to blame than myself), because (as you naturally are of a similar way of thinking) you might recriminate at great length in your next and much other to-me-more-agreeable matter be crowded out of your letter. Suffice [it] to say that I have thought of you continually, and with undiminished affection, since that bright April morn when we parted; but I am of such an invincibly inert nature as regards letter-writing that it takes a combination of outward and inward circumstances and motives that hardly ever happens, to start me. I wrote you a letter last summer, but destroyed it because I was in such doleful dumps while writing it that it would have given you too unpleasant an impression. . . .

I live near the University, and attend all the lectures on physiology that are given there, but am unable to do anything in the Laboratory, or to attend the cliniques or

Virchow's lectures and demonstrations, etc. Du Bois-Raymond, an irascible man of about forty-five, gives a very good and clear, yea, brilliant, series of five lectures a week, and two ambitious young Jews give six more between them which are almost as instructive. The opportunities for study here are superb, it seems to me. Whatever they may be in Paris, they can*not* be better. The physiological laboratory, with its endless array of machinery, frogs, dogs, etc., etc., almost "bursts my gizzard," when I go by it, with vexation. The German language is not child's play. I have lately begun to understand almost everything I hear said around me; but I still speak "with a slight foreign accent," as you may suppose — and, with all my practice in reading, do not think I can read more than half as fast as in English. It is very discouraging to get over so little ground. But a steady boring away is bound to fetch it, I suppose; and it seems to me it is worth the trouble.

The general level of thoroughness and exactness in scientific work here is beyond praise; and the abundance of books on every division of every subject something we English have no idea of. It all comes from the thorough mode of educating the people from childhood up. The *Staats Examina*, before passing which no doctor can practise here in Prussia, exact an amount of physiological, and what we at home call "merely theoretical" knowledge of the candidate, which a young doctor at home would claim and receive especial distinction for having made himself master of. But the men here think it but fair; gird about their loins and set about working their way through. The general impression the Germans make on me is not at all that of a remarkably intellectually gifted people; and if they are not so, their eminence must come solely from their habits of conscientious and plodding work. It may be

that their expressionless faces do their minds injustice. I don't know enough of them to decide. But I know the work is a large factor in the result. It makes one repine at the way he has been brought up, to come here. Unhappily most of us come too late to profit by what we see. Bad habits are formed, and life hurries us on too much to stop and drill. But it seems to me that the fact of so many American students being here of late years (they outnumber greatly all other foreign students) ought to have a good influence on the training of the succeeding generation with us. Tuck, Dwight, Dick Derby, Quincy, Townsend, and Heaven knows how many more are in Vienna. Tuck and Dwight write me that they are getting on remarkably well. I saw them both here in September and think T. D. improves a good deal as he grows older.

Berlin is a bleak and unfriendly place. The inhabitants are rude and graceless, but must conceal a solid worth beneath it. I only know seven of them, and they are of the *élite*. It is very hard getting acquainted with them, as you have to make all the advances yourself; and your antagonist shifts so between friendliness and a drill sergeant's formal politeness that you never know exactly on what footing you stand with him. These Prussians bow in the most amusing way you ever saw,— as if an invisible hand suddenly punched them in the abdomen and an equally invisible foot forthwith kicked them in the rear,— one time and two motions, and they do it 100 times a day.

But enough of national gossip — let us return to that about individuals. Oh! that I could see thy prominent nose and thy sagacious eyes at this moment relieved against the back of that empty arm-chair that stands opposite this table. Oh! that we might once again sit apart from the fretful and insipid herd of our congeners, and take counsel

together concerning the world and life — our lives in particular, and all life in general. How the shy goddess would tremble in her hiding-places at the sound of our unerringly approaching voices. And how you would pour into my astonished ear all that is new and wonderful about pathology and microscopical research, all that is sound and neat about operative surgery, while I would recite the most thrilling chapters of Kolliker's "Entwickelungs-geschichte," or Helmholtz's "Innervationsfortpflanzungsgeschwindigkeitsbestimmungen"! I suppose you have been rolling on like a great growing snowball through the vast fields of medical knowledge and are fairly out of the long tunnel of low spirits that leads there by this time. It is only three months since I have taken up medical reading, as I made all sorts of excursions into the language when I came here, and, owing to the slowness of progression I spoke of above, I have not got over much ground. Of course I can never hope to practise; but I shall graduate on my return, and perhaps pick up a precarious and needy living by doing work for medical periodicals or something of that kind — though I hate writing as I do the foul fiend. But I don't want to break off connexion with biological science. I can't be a teacher of physiology, pathology, or anatomy; for I can't do laboratory work, much less microscopical or anatomical. I may get better, but hardly before it will be too late for me to begin school again.

I'll tell you what let 's do! Set up a partnership, you to run around and attend to the patients while I will stay at home and, reading everything imaginable in English, German, and French, distil it in a concentrated form into your mind. This division of labor will give the firm an immense advantage over all of our wooden-headed contemporaries. For, in your person, it will have more experience

than any one else has time to acquire; and in mine, more learning. We will divide the profits equally, of course; and he who survives the other (you, probably) will inherit the whole. Does not the idea tempt you? If you don't like it, I'll go you halves in the profits in any other feasible way. Seriously, you see I have no very definite plans for the future; but I have enough to keep body and soul together for some years to come, and I see no need of providing for more. This talk of course is only for your "private ear." I want you to write immediately on receipt of this,— for if you don't then, you never will,— and tell me all about what you've been doing and learning and what your future plans are. Also, gossip about the School and Hospital. I have not had a chance to talk medicine with any one but Dwight and Tuck (for a week), and hunger thereafter. . . . Believe me, ever til deth, your friend

Wm. James.

T. S. Perry of '66, who lives with me here, reminds me of a story to tell you. He lived with Architect Ware in Paris, and Ware received a visit from Dr. Bowditch and Mr. Dixwell last summer. The concierge woman was terribly impressed by the personal majesty of your uncles, particularly of Dr. Bowditch, of whom she said: "Il a le grand air, tout à fait comme Christophe Colomb!" It would be curious to understand exactly who and what she thought C. C. was, or whether she would have thought Mr. Dixwell like Americus Vespucius if she had known *him*.

To O. W. Holmes, Jr.

Berlin, *Jan.* 3, 1868.

My dear Wendle,—Ich weiss nicht was soll es bedeuten, dass ich so traurig bin, tonight. The ghosts of the past all start from their unquiet graves and keep dancing a senseless

whirligig around me so that, after trying in vain to read three books, to sleep, or to think, I clutch the pen and ink and resolve to work off the fit by a few lines to one of the most obtrusive ghosts of all — namely the tall and lank one of Charles Street. Good golly! how I would prefer to have about twenty-four hours talk with you up in that whitely lit-up room — without the sun rising or the firmament revolving so as to put the gas out, without sleep, food, clothing or shelter except your whiskey bottle, of which, or the like of which, I have not partaken since I have been in these longitudes! I should like to have you opposite me in any mood, whether the facetiously excursive, the metaphysically discursive, the personally confidential, or the jadedly *cursive* and argumentative — so that the oyster-shells which enclose my being might slowly turn open on their rigid hinges under the radiation, and the critter within loll out his dried-up gills into the circumfused ichor of life, till they grew so fat as not to know themselves again. I feel as if a talk with you of any kind could not fail to set me on my legs again for three weeks at least. I have been chewing on two or three dried-up old cuds of ideas I brought from America with me, till they have disappeared, and the nudity of the Kosmos has got beyond anything I have as yet experienced. I have not succeeded in finding any companion yet, and I feel the want of some outward stimulus to my Soul. There is a man named Grimm here whom my soul loves, but in the way Emerson speaks of, *i.e.* like those people we meet on staircases, etc., and who always ignore our feelings towards them. I don't think we shall ever be able to establish a straight line of communication between us.

I don't know how it is I am able to take so little interest in reading this winter. I marked out a number of books when I first came here, to finish. What with their heavi-

ness and the damnable slowness with which the Dutch still goes, they weigh on me like a haystack. I loathe the thought of them; and yet they have poisoned my slave of a conscience so that I can't enjoy anything else. I have reached an age when practical work of some kind clamors to be done — and I must still wait!

There! Having worked off that pent-up gall of six weeks' accumulation I feel more genial. I wish I could have some news of you — now that the postage is lowered to such a ridiculous figure (and no letter is double) there remains no *shadow* of an excuse for not writing — but, still, I don't expect anything from you. I suppose you are sinking ever deeper into the sloughs of the law — yet I ween the Eternal Mystery still from time to time gives her goad another turn in the raw she once established between your ribs. Don't let it heal over yet. When I get home let's establish a philosophical society to have regular meetings and discuss none but the very tallest and broadest questions — to be composed of none but the very topmost cream of Boston manhood. It will give each one a chance to air his own opinion in a grammatical form, and to sneer and chuckle when he goes home at what damned fools all the other members are — and may grow into something very important after a sufficient number of years.

The German character is without mountains or valleys; its favorite food is roast veal; and in other lines it prefers whatever may be the analogue thereof — all which gives life here a certain flatness to the high-tuned American taste. I don't think any one need care much about coming here unless he wants to dig very deeply into some exclusive specialty. I have been reading nothing of any interest but some chapters of physiology. There has a good deal been doing here of late on the physiology of the senses, overlapping

perception, and consequently, in a measure, the psychological field. I am wading my way towards it, and if in course of time I strike on anything exhilarating, I 'll let you know.

I 'll now pull up. I don't know whether you take it as a compliment that I should only write to you when in the dismalest of dumps — perhaps you ought to — you, the one emergent peak, to which I cling when all the rest of the world has sunk beneath the wave. Believe me, my Wendly boy, what poor possibility of friendship abides in the crazy frame of W. J. meanders about thy neighborhood. Good-bye! Keep the same bold front as ever to the Common Enemy — and don't forget your ally,

W. J.

That is, after all, all I wanted to write you and it may float the rest of the letter. Pray give my warm regards to your father, mother and sister; and my love to the honest Gray and to Jim Higginson.

[*Written on the outside of the envelope.*]

Jan. 4. By a strange coincidence, after writing this last night, I received yours this morning. Not to sacrifice the postage-stamps which are already on the envelope (Economical W!) I don't reopen it. But I will write you again soon. Meanwhile, bless your heart! thank you! *Vide* Shakespeare: sonnet XXLX.

To Thomas W. Ward.

BERLIN, *Jan.* —, 1868.

. . . It made me feel quite sad to hear you talk about the inward deadness and listlessness into which you had again fallen in New York. Bate not a jot of heart nor hope, but steer right onward. Take for granted that you've got a temperament from which you must make up your mind

to expect twenty times as much anguish as other people need to get along with. Regard it as something as external to you as possible, like the curl of your hair. Remember when old December's darkness is everywhere about you, that the world is really in every minutest point as full of life as in the most joyous morning you ever lived through; that the sun is whanging down, and the waves dancing, and the gulls skimming down at the mouth of the Amazon, for instance, as freshly as in the first morning of creation; and the hour is just as fit as any hour that ever was for a new gospel of cheer to be preached. I am sure that one can, by merely thinking of these matters of fact, limit the power of one's evil moods over one's way of looking at the Kosmos.

I am very glad that you think the methodical habits you must stick to in book-keeping are going to be good discipline to you. I confess to having had a little feeling of spite when I heard you had gone back on science; for I had always thought you would one day emerge into deep and clear water there — by keeping on long enough. But I really don't think it so *all*-important what our occupation is, so long as we do respectably and keep a clean bosom. Whatever we are *not* doing is pretty sure to come to us at intervals, in the midst of our toil, and fill us with pungent regrets that it is lost to us. I have felt so about zoölogy whenever I was not studying it, about anthropology when studying physiology, about practical medicine lately, now that I am cut off from it, etc., etc., etc.; and I conclude that that sort of nostalgia is a necessary incident of our having imaginations, and we must expect it more or less whatever we are about. I don't mean to say that in some occupations we should not have less of it though.

My dear old Thomas, you have always sardonically

greeted me as the man of calm and clockwork feelings. The reason is that your own vehemence and irregularity was so much greater, that it involuntarily, no matter what my private mood might have been, threw me into an outwardly antagonistic one in which I endeavored to be a clog to your mobility, as it were. So I fancy you have always given me credit for less sympathy with you and understanding of your feelings than I really have had. All last winter, for instance, when I was on the continual verge of suicide, it used to amuse me to hear you chaff my animal contentment. The appearance of it arose from my reaction against what seemed to me your unduly *noisy* and demonstrative despair. The fact is, I think, that we have both gone through a good deal of similar trouble; we resemble each other in being both persons of rather wide sympathies, not particularly logical in the processes of our minds, and of mobile temperament; though your physical temperament being so much more tremendous than mine makes a great quantitative difference both in your favor, and against you, as the case may be.

Well, neither of us wishes to be a mere loafer; each wishes a work which shall by its mere *exercise* interest him and at the same time allow him to feel that through it he takes hold of the reality of things — whatever that may be — in some measure. Now the first requisite is hard for us to fill, by reason of our wide sympathy and mobility; we can only choose a business in which the evil of feeling restless shall be at a minimum, and then go ahead and make the best of it. That minimum will grow less every year.— In this connection I will again refer to a poem you probably know: "A Grammarian's Funeral," by R. Browning, in "Men and Women." It always strengthens my backbone to read it, and I think the feeling it expresses of throwing

upon eternity the responsibility of making good your one-sidedness somehow or other ("Leave *now* for dogs and apes, Man has forever") is a gallant one, and fit to be trusted if one-sided activity is in itself at all respectable.

The other requirement is hard theoretically, though practically not so hard as the first. All I can tell you is the thought that with me outlasts all others, and onto which, like a rock, I find myself washed up when the waves of doubt are weltering over all the rest of the world; and that is the thought of my having a will, and of my belonging to a brotherhood of men possessed of a capacity for pleasure and pain of different kinds. For even at one's lowest ebb of belief, the fact remains empirically certain (and by our will we can, if not *absolutely* refrain from looking beyond that empirical fact, at least practically and *on the whole* accept it and let it suffice us) — that men suffer and enjoy. And if we have to give up all hope of seeing into the purposes of God, or to give up theoretically the idea of final causes, and of God anyhow as vain and leading to nothing for us, we can, by our will, make the enjoyment of our brothers stand us in the stead of a final cause; and through a knowledge of the fact that that enjoyment on the whole depends on what individuals accomplish, lead a life so active, and so sustained by a clean conscience as not to need to fret much. Individuals can add to the welfare of the race in a variety of ways. You may delight its senses or "taste" by some production of luxury or art, comfort it by discovering some moral truth, relieve its pain by concocting a new patent medicine, save its labor by a bit of machinery, or by some new application of a natural product. You may open a road, help start some social or business institution, contribute your mite in *any* way to the mass of the work which each generation subtracts from the task of

the next; and you will come into *real* relations with your brothers — with some of them at least.

I know that in a certain point of view, and the most popular one, this seems a cold activity for our affections, a stone instead of bread. We long for sympathy, for a purely *personal* communication, first with the soul of the world, and then with the soul of our fellows. And happy are they who think, or know, that they have got them! But to those who must confess with bitter anguish that they are perfectly isolated from the soul of the world, and that the closest human love incloses a potential germ of estrangement or hatred, that all *personal* relation is finite, conditional, mixed (*vide* in Dana's "Household Book of Poetry," stanzas by C. P. Cranch, "Thought is deeper than speech," etc., etc.), it may not prove such an unfruitful substitute. At least, when you have added to the property of the race, even if no one knows your name, yet it is certain that, without what you have done, some individuals must needs be acting now in a somewhat different manner. You have modified their life; you are in *real* relation with them; you have in so far forth entered into their being. And is that such an unworthy stake to set up for our good, after all? Who are these men anyhow? Our predecessors, even apart from the physical link of generation, have made us what we are. Every thought you now have and every act and intention owes its complexion to the acts of your dead and living brothers. *Everything* we know and are is through men. We have no revelation but through man. Every sentiment that warms your gizzard, every brave act that ever made your pulse bound and your nostril open to a confident breath was a man's act. However mean a man may be, man is *the best we know;* and your loathing as you turn from what you probably call the vulgarity of human life

— your homesick yearning for a *Better*, somewhere — is furnished by your manhood; your ideal is made up of traits suggested by past men's words and actions. Your manhood shuts you in forever, bounds all your thoughts like an overarching sky — and all the Good and True and High and Dear that you know by virtue of your sharing in it. They are the Natural Product of our Race. So that it seems to me that a sympathy with men as such, and a desire to contribute to the weal of a species, which, whatever may be said of it, contains All that we acknowledge as good, may very well form an external interest sufficient to keep one's moral pot boiling in a very lively manner to a good old age. The idea, in short, of becoming an accomplice in a sort of "Mankind its own God or Providence" scheme is a *practical* one.

I don't mean, by any means, to affirm that we must come to that, I only say it is *a* mode of envisaging life; which is capable of affording moral support — and may at any rate help to bridge over the despair of skeptical intervals. I confess that, in the lonesome gloom which beset me for a couple of months last summer, the only feeling that kept me from giving up was that by waiting and living, by hook or crook, long enough, I might make my *nick*, however small a one, in the raw stuff the race has got to shape, and so assert my reality. The stoic feeling of being a sentinel obeying orders without knowing the general's plans is a noble one. And so is the divine enthusiasm of moral culture (Channing, etc.), and I think that, successively, they may all help to ballast the same man.

What a preacher I'm getting to be! I had no idea when I sat down to begin this long letter that I was going to be carried away so far. I feel like a humbug whenever I endeavor to enunciate moral truths, because I am at bottom

so skeptical. But I resolved to throw off "*views*" to you, because I know how stimulated you are likely to be by any accidental point of view or formula which you may not exactly have struck on before (*e.g.*, what you write me of the effect of that sentence of your mother's about marrying). I had no idea this morning that I had so many of the elements of a Pascal in me. Excuse the presumption.— But to go back. I think that in business as well as in science one can have this philanthropic aspiration satisfied. I have been growing lately to feel that a great mistake of my past life — which has been prejudicial to my education, and by telling me which, and by making me understand it some years ago, some one might have conferred a great benefit on me — is an impatience of *results*. Inexperience of life is the cause of it, and I imagine it is generally an American characteristic. I think you suffer from it. Results should not be too voluntarily aimed at or too busily thought of. They are *sure* to float up of their own accord, from a long enough daily work at a given matter; and I think the work as a mere occupation ought to be the primary interest with us. At least, I am sure this is so in the intellectual realm, and I strongly suspect it is the secret of German prowess therein. Have confidence, even when you seem to yourself to be making no progress, that, if you but go on in your own uninteresting way, they must bloom out in their good time. Ouf, my dear old Tom! I think I must pull up. I have no time or energy left to gossip to thee of our life here. . . .

To his Father.

TEPLITZ, *Jan.* 22, 1868.

MY DEAR DAD,— Don't allow yourself to be shocked with surprise on reading the above date till you hear the reasons

which have brought me here at this singular season. They are grounded in the increasing wear and tear of my life in Berlin, and in my growing impatience to get well enough to be able to do some work in the summer. . . . I find myself getting more interested in physiology and nourishing a hope that I *may* be able to make its study (and perhaps its teaching) my profession; and, joining the thought that if I came to Teplitz now for three weeks I could have still another turn at it, if necessary, in April,— before the summer semester at Heidelberg began,— to the consciousness that in my present condition I was doing worse than wasting time at Berlin, I took advantage of a fine sunshiny morning four days ago, packed my trunk, said good-bye to T. S. Perry, and took the railroad for this place. I hope you won't think from seeing me back here that my loudly trumpeted improvement in the autumn was fallacious. On the contrary, I feel more than ever, now that I am back in presence of my old measures of strength (distances, etc.), how substantial that improvement was — only it has not yet bridged the way up to complete soundness.

I have been feeling for a month past that I ought to come here, but an effeminate shrinking from loneliness and so forth, and the inhuman blackness of the weather kept me from it. Now that I am here, I am only sorry I deferred it so long. I found the *Fürstenbad* open, and with four other "cure-guests" in it. All its varletry, male and female, fat as wood-chucks from their winter's repose; a theatre (!) going in town three times a week; the head waiter of the restaurant where in the summer I used, for the price of a glass of milk, to read the "Times" and the "Independence Belge," no longer wearing the pallid look of stern and desperate *business* with which he used to scud around among the crowded tables, and which used to make me stand in mortal

fear of him, but appearing as a comfortable and red-cheeked human being with even greater conversational gifts than usual; every one moreover glad to see me, etc., etc. The veil of winter has been lifted for a week and the buried spring [has] peeped out and taken a-breathing before her time. Today everything is a-dripping, the earth has a moving smell, and the sky is full of spots of melting blue. If such weather but lasts, the time will pass here very quickly. I have brought a lot of good books, and if their interest wanes have the whole circulating library to fall back on. So much for Teplitz.

Sunday before last Mrs. Bancroft told me that the most beautiful woman in Berlin had asked after me with affection and expressed a desire to see me. After making me guess in vain she told me that it was Mrs. Lieutenant Pertz, *née* Emma Wilkinson.[1] I went to see her and found her looking hardly a day older or different, and certainly very good-looking, though probably Mrs. B.'s description was exaggerated. She had the sweetest and simplest of manners and asked all about the family, to whom she sends her love. She told me nothing particular about her own family which we did not know, except that Jamie had an aquiline nose. She has three fine children, much more of the British than the German type, and it was right pleasant to see her. She has very handsome brown eyes. Nice manners are a very charming thing, and some of the ladies here might set a good example to some *other* young ladies I might mention (who do not live 100 miles from Quincy Street); Fräulein Borneman, for example. Let Alice cultivate a manner clinging yet self-sustained, reserved yet confidential; let

[1] A daughter of Henry James, Senior's, English friend J. J. Garth Wilkinson. "Wilky" James had been named after Mr. Wilkinson. See *Notes of a Son and Brother*, p. 196.

her face beam with serious beauty, and glow with quiet delight at having you speak to her; let her exhibit short glimpses of a soul *with wings*, as it were (but very short ones); let her voice be musical and the tones of her voice full of caressing, and every movement of her full of grace, and you have no idea how lovely she will become. . . . I am sorry Wilky has had a relapse of his fever. He and Bob are still the working ones of the family (Harry too, though!), but I hope my day will yet come. Give him and Bob a great deal of love for me. Life in Teplitz is favorable to letter-writing and I will write to Bob next week. Love to every one else, from yours ever,

Wm. James.

To Henry James.

Fürstenbad, Teplitz, *Mar.* 4, 1868.

. . . I have been admitted to the intimacy of a family here named G——, who keep a hotel and restaurant. Immense, bulky, garrulous, kind-hearted woman, father with thick red face, little eyes and snow-white hair, two daughters of about twenty. The whole conversation and tea-taking there reminded me so exactly of Erckmann-Chatrian's stories that I wanted to get a stenographer and a photographer to take them down. The great, thick remarks, all about housekeeping and domestic economy of some sort or other; the jokes; the masses of eatables, from the awful swine soup (tasting of nothing I could think of but the perspiration of the animal and which the terrible mother forced me to gulp down by accusing me, whenever I grew pale and faltered, of not relishing their food), through the sausages (liver sausages, blood sausages, and more), to the beer and wine; then the masses of odoriferous cheese, which I refused in spite of all attacks, entreaties and accusations,

and then heard, oh, horrors! with somewhat the feeling I suppose with which a criminal hears the judge pass sentence of death upon him,— then heard an order given for some more sausages to be brought in to me instead; the air of religious earnestness with which the eating of the father was talked about, how the mother told the daughter not to give him so much wine, because he never enjoyed his beer so much after it, while he with his silver spectacles and pointing with his pudgy forefinger to the lines, read out of the newspaper half aloud to himself; the immense long room with walls of dark wood, the big old-fashioned china stove at each end of it, etc., etc.,— all brought up the *Taverne du Jambon de Mayence* into my mind. . . .

[W. J.]

The water-cure at Teplitz worked no cure; but James repaired to Heidelberg in the spring, to hear Helmholtz lecture and with the hope of following the medical courses during the summer semester. Once more he had to stop work, and for a while he returned to Berlin. From there he traveled by way of Geneva, stopping characteristically for only the very briefest of glances at the familiar scenes of his school-days, and hurrying on to spend the latter part of the summer at another watering-place, Divonne in Savoy. The following brief letter seems to have been written there, and is interesting as a first reference to Charles Renouvier, a French philosopher who later exercised an important influence on James's thinking.

To his Father.

[Divonne?], *Oct.* 5, 1868.

Dear Father,— . . . I have not been doing much studying lately, nor indeed for some time past, though I

manage to keep something *dribbling* all the while. I began the other day Kant's "Kritik," which is written crabbedly enough, but which strikes me so far as almost the sturdiest and *honestest* piece of work I ever saw. Whether right or wrong (and it is pretty clearly wrong in a great many details of its *Analytik* part, however the rest may be), there it stands like a great snag or mark to which everything metaphysical or psychological must be *referred*. I wish I had read it earlier. It is very slow reading and I shall only give it a couple of hours daily.

I got a little book by a number of authors, "L'Année 1867 Philosophique," which may interest you if you have not got it already. The introduction, a review of the state of philosophy in France for some years back, is by one Charles Renouvier, of whom I never heard before but who, for vigor of style and compression, going to the core of half a dozen things in a single sentence, so different from the namby-pamby diffusiveness of most Frenchmen, is unequaled by anyone. He takes his stand on Kant. I have not read the rest of the book.

Here I stop and take my douche. I will be as economical as I can this winter in details, and next summer will see us together. I wish I had the inclination to write, or anything to write about, as Harry has. I feel ashamed of fattening on the common purse when all the other boys are working, but writing seems for me next to impossible. Lots of love to all. Yours,

W. J.

The "cure" at Divonne was as profitless as had been the similar experiments at Teplitz. So instead of staying abroad for the winter, James turned his face homeward almost immediately. After a fortnight's companionship with H. P.

Bowditch in Paris, he embarked on November 7 for America, disappointed in the chief hopes with which he had landed in Europe eighteen months before, but much matured in character and thought, and resolved to seek his health and his career at home.

Pencil Sketch from a Pocket Note-Book.

VI

1869–1872

Invalidism in Cambridge

The return to Cambridge from Germany in November, 1868, marked the beginning of four outwardly uneventful years. James spent them under his father's roof. His family and intimate friends were usually close at hand; the stream of his correspondence shrank to almost nothing. The few letters that have been preserved do incomplete justice to this period, but can, fortunately, be supplemented by other documents.

James obtained his medical degree easily enough in June, 1869; but he had no thought of engaging in the practice of medicine. He wanted to go on with physiology; but he was not strong enough to work in a laboratory. Condemned to sedentary occupations, and without any definite responsibilities, he seemed, to his own jaundiced vision, to be declining into a desultory and profitless idleness.

In this he was hardly fair to himself or to the conditions. It is true that he had no remunerative occupation, and that he could look forward to no well-defined professional career for which he could be preparing and training himself. He was, also, handicapped by the fact that sometimes he could not use his eyes for more than two hours a day. On the other hand, he would probably not have been happy in any professional harness into which he could then have fitted, and was really more fortunate in having leisure to read and discuss and fill note-books forced upon him be-

tween his twenty-seventh and thirty-first years. Such leisure has been the unattained goal of many another man with a mind not one tenth so curious and speculative as his; and few men who have attained it have made as good use of their free time as James made of the years 1869 to 1872.

His eyes were weak, to be sure, and his letters usually bewail his inability to use them more. But, skipping as he had trained himself to, and snatching at every opportunity, he somehow got over a great deal of reading in neurology, physiology of the nervous system, and psychology. He was not confined to the books that were on the shelves of the Quincy Street house, but could borrow from the excellent Harvard and Boston libraries without inconvenience. At times, when he was able to read for several hours a day, he used, as he put it, "to keep himself from using his mind too much" by turning to non-professional literature in German, French, and English. One letter to his brother (June 1, 1869) affords material for reflection upon the range and power of assimilation of a mind which could seek such relaxation. "I have," he writes in this letter, "been reading for recreation, since you left, a good many German books: Steffens and C. P. Moritz's autobiographies, some lyric poetry, W. Humboldt's letters, Schmidt's history of German literature, etc., which have brought to a head the slowly maturing feeling of German culture. . . . Reading of the revival, or rather the birth, of German literature — Kant, Schiller, Goethe, Jacobi, Fichte, Schelling, [the] Schlegels, Tieck, Richter, Herder, Steffens, W. Humboldt, and a number of others — puts one into a real classical period. These men were all interesting as men, each standing as a type or representative of a certain way of taking life, and beginning at the bottom — taking nothing for granted. In Eng-

land, the only parallel I can think of is Coleridge, and in France, Rousseau and Diderot. If the heroes and heroines of all of Ste.-Beuve's gossip had had a tenth part of the *significance* of these and their male and female friends, bad readers like myself would never think of growing impatient with him as an old debauchee." A diary entry made by his sister Alice, a few years later says: "In old days, when [William's] eyes were bad, and I used to begin to tell him something which I thought of interest from whatever book I might be reading . . . he would invariably say, 'I glanced into that book yesterday and read that.'" [1]

He had already formed the habit of making marginal

[1] A note-book in which there are many pages of titles, under dates between 1867 and 1872, appears to have been a record of reading; it was not kept systematically and is incomplete. The following entries were made between the date "June 21, '69 — M.D." — the date of graduation from the Medical School — and the end of the year 1869. It will be understood that "R 2 M" signified the *Revue des deux Mondes*. The original entries stand in a column, without punctuation, and occupy two and a half pages. Amplifications are added in brackets:—

"A. Dumas, fils; Père prod[igue], ½ Monde; Fils naturel, Question D'Argent. / Jung; Stilling's Leben. [5 vols. 1806]. / J. S. Mill; Subjection of Women [1869]. / H[orace] Bushnell; Woman suffrage, etc. [1869]. / Balzac; Le curé de Tours. / Browning; The Ring and the Book. / Ravaison [Mollien]; Rapport s. l. Philosophie [La philosophie en France au xix^e Siècle. Paris, 1868]. / Goethe; Aus meinem Leben. / Coquerel fils; [Perhaps Athanase Josué Coquerel, 1820–1875, author of "Libres études" (1867)]. / Em. Burnouf; [La] Sc[ience] des Relig[ions, vi. Les orthodoxies, comment elles se forment et déclinent] R2M. July 1, 69. / Leblais; Matérialisme and Sp[iri]t[ua]l[i]sme. [Paris, 1865]. / Littré; Paroles de [la] Philos[ophie] pos[itive, 1859]. / Caro; le Mat[érialis]me and la Science [1868]. / Comte and Littré; principes de Phil. pos. [Comte, Auguste. Cours de philosophie positive, 6 vols., 2nd ed. with preface by Littré. Paris, 1864]. / Littré, Bridges; replies to Mill. [Bridges, John Henry. Unity of Comte's life and doctrine; a reply to strictures on Comte's later writings, addressed to J. S. Mill. London, 1866]. / H. Spencer; Reasons for dissenting from Comte. / Secrétan; Preface to Phil. de la Liberté [1848]. / Schopenhauer; das Metaph. Bedürfniss. / H[enry] James [sen.]; Moralism and Christianity [N.Y. 1850]. / Jouffroy; Dist. ent. Psych. and Phys. [Part of the "Mélanges Philosophiques"?]. / Benedikt; Electrotherap[ie], first 100 pp. / Lecky; History of Morals [2 vols. 1869]. / Froude; Short Studies, etc. (skimmed). / Duke of Argyle; Primeval Man [1869]. / Turgeneff; Nouvelles Moscovites. / Lewes: [Biographical] Hist. of Phil., Prolegomena, Kant, Comte. / Geo. Sand; Constance Verrier. / Mérimée; Lokis. R2M. 15 Sept. 69. / J. Grote; Exploratio philosophica, [1865]. / H[enry]

notes, of writing down summaries of his reading, and of formulating his ideas on paper — the admirable practice, in short, of confiding in note-books and addressing himself freely to the waste-basket. For instance: "In 1869, when still a medical student, he began to write an essay showing how almost everyone who speculated about brain processes illicitly interpolated into his account of them links derived from the entirely heterogeneous universe of Feeling. Spencer, Hodgson (in his 'Time and Space'), Maudsley, Lockhart, Clarke, Bain, Dr. Carpenter, and other authors were cited as having been guilty of the confusion. The writing was soon stopped because he perceived that the view which he was upholding against these authors was a pure conception, with no proofs to be adduced of its reality." [1]

He kept some of his memoranda in a series of the alphabetized blank-books which used to be sold under the name of "Todd's Index Rerum" during the sixties, and which were devised to facilitate indexing and reference. He continued to make entries in these books until 1890, and perhaps later. He also filled copy-books and pocket note-books, of which a few mutilated but interesting fragments remain. In these he sometimes copied out quotations,

James [Sen.]; Lectures and Miscellanies. [1852]. / [K. J?] Simrock. / C. Reade; Griffith Gaunt. / G. Droz; Autour d'une Source. / O. Feuillet. / D. F. Strauss: Chr[istian] Marklin. Mannheim. 1851. / M. Müller; Chips [from a German workshop] vol. I and vol. II partly. / Lis [Elisa?] Maier; W. Humboldt's Leben [1865]. / Lis Maier; Geo. Forster's [Leben, 1856]. / Schleiermacher; Correspondenz. vol. I. / Réville; Israelitic monotheism, R2M, 1er Sept. 69. [La religion primitive d'Israel et le développement du monothéisme]. / Deutsch; Islam. Quarterly Rev. Oct. '69. / Fichte; Best[immung] des Gelehrten. i and ii Vorlesungen. / Ste.-Beuve; Art[icle on] Leopardi, [in] Port[raits] cont[emporains] iii. / Westm[inster]: Rev[iew] Art. on Lecky. Oct. 69. / [T. G. von] Hippel; Selbstleben. / Vita de Leopardi. / Fichte; Bestim[mung] des Menschen. / Gwinner; Schopenhauer. / "

Thanks are due to Mr. E. F. Walbridge, Librarian of the New York Harvard Club, for identifying a number of abbreviated titles.

[1] *Psychology*, vol. I, p. 130, note. The quotation is literal. The subject of the foot-note in the *Psychology* is "the author."

sometimes noted comments on his reading, sometimes tried to clothe an idea of his own in precise words. Occasionally he made diary-like entries that show how familiar a companion he was making of the note-book. He was already at his ease in the practice of the Baconian maxim that reading maketh a full man, conference a ready man, and writing an exact man.

A few book-notices or reviews did reach the public. Seven are listed under the years 1868 to 1872 in Professor R. B. Perry's "List of Published Writings." Although the matter of these reviews is seldom of present-day interest, the curious reader will find sentences and paragraphs in them that are prophetic of passages in James's later writings, and will observe that he already commanded a style that expressed the color and quality of his thought.[1]

Considering that James, while still in his twenties, had found such resources within himself, and had learned how to occupy himself in ways so appropriate to the development of his best faculties, it would seem that he need not have labored under any sense of frustration and impotence. But such a feeling undoubtedly did weigh heavily upon him

[1] See, for example, the use made of Touchstone's question, in the *Nation* in 1876 (quoted on page 190 *infra*). James was certainly unconscious of the repetition when he wrote page 7 of *Some Problems of Philosophy*. Consider also, a few sentences from a notice of Morley's *Voltaire* (*Atlantic Monthly*, 1872, vol. xxx, p. 624). "As the opinions of average men are swayed more by examples and types than by mere reasons, so a personality so accomplished as Mr. Morley's cannot fail by its mere attractiveness to influence all who come within its reach and inspire them with a certain friendliness toward the faith that animates it. The standard example, Goethe, is ever at hand. But to be thus widely effective, a man must not be a specialist. Mr. John Mill, weighty and many-sided as he is by nature and culture, is yet deficient in the æsthetic direction; and the same is true of M. Littré in France. Their lances lack that final tipping with light that made Voltaire's so irresistible. What Henry IV's soldiers followed was his white plume; and that imponderable superfluity, grace, in some shape, seems one factor without which no awakening of men's sympathies on a large scale can take place."

during more or less of the whole period between his winter in Berlin and 1872. And it was indeed due in great part to something else than the mere fact that he could not yet feel the rungs of the ladder of any particular career under his feet. No reader of the "Varieties of Religious Experience" can have doubted that he had known religious despondency himself as well as observed the distress of it in others. The problem of the moral constitution of things, the question of man's relation to the Universe,— whether significant or impotent and meaningless,— these had clearly come home to him as more than questions of metaphysical discourse. It was during this period that such doubts invaded his consciousness in a way that was personal and intimate and, for the time being, oppressive. He was tormented by misgivings which almost paralyzed his naturally buoyant spirit. Bad health, a feeling of the purposelessness of his own particular existence, his philosophic doubts and his constant preoccupation with them, all these combined to plunge him into a state of morbid depression. He seems to have hidden the depth of it from those who were about him. He even had an experience of that kind of melancholy "which takes the form of panic fear." When he wrote the chapter on the "sick soul" thirty years later, he put into it an account of this experience. He still disguised it as the report of an anonymous "French correspondent." Subsequently he admitted to M. Abauzit that the passage was really the story of his own case,[1] and it may be repeated here, for the words of the fictitious French correspondent, who was really James, are the most authentic statement that could be given. They will be found at page 160 of the "Varieties of Religious Experience."

"Whilst in this state of philosophic pessimism and general

[1] *William James*, by Theodore Flournoy (Geneva, 1911), p. 149 note.

depression of spirits about my prospects, I went one evening into a dressing-room in the twilight, to procure some article that was there; when suddenly there fell upon me without any warning, just as if it came out of the darkness, a horrible fear of my own existence. Simultaneously there arose in my mind the image of an epileptic patient whom I had seen in the asylum, a black-haired youth with greenish skin, entirely idiotic, who used to sit all day on one of the benches, or rather shelves, against the wall, with his knees drawn up against his chin, and the coarse gray undershirt, which was his only garment, drawn over them, inclosing his entire figure. He sat there like a sort of sculptured Egyptian cat or Peruvian mummy, moving nothing but his black eyes and looking absolutely non-human. This image and my fear entered into a species of combination with each other. *That shape am I*, I felt, potentially. Nothing that I possess can defend me against that fate, if the hour for it should strike for me as it struck for him. There was such a horror of him, and such a perception of my own merely momentary discrepancy from him, that it was as if something hitherto solid within my breast gave way entirely, and I became a mass of quivering fear. After this the universe was changed for me altogether. I awoke morning after morning with a horrible dread at the pit of my stomach, and with a sense of the insecurity of life that I never knew before, and that I have never felt since. It was like a revelation; and although the immediate feelings passed away, the experience has made me sympathetic with the morbid feelings of others ever since. It gradually faded, but for months I was unable to go out into the dark alone.

"In general I dreaded to be left alone. I remember wondering how other people could live, how I myself had ever lived, so unconscious of that pit of insecurity beneath the

surface of life. My mother in particular, a very cheerful person, seemed to me a perfect paradox in her unconsciousness of danger, which you may well believe I was very careful not to disturb by revelations of my own state of mind. I have always thought that this experience of melancholia of mine had a religious bearing. . . . I mean that the fear was so invasive and powerful that, if I had not clung to scripture-texts like *The eternal God is my refuge*, etc., *Come unto me all ye that labor and are heavy-laden*, etc., *I am the Resurrection and the Life*, etc., I think I should have grown really insane."

The date of this experience cannot and need not be fixed exactly. It was undoubtedly later than the Berlin winter and after the return to Cambridge. Perhaps it was during the winter of 1869–70, for one of the note-books contains an entry dated April 30, 1870, in which James's resolution and self-confidence appear to be reasserting themselves. This entry must be quoted too. It is not only illuminating with respect to 1870, but suggests parts of the "Psychology" and of the philosophic essays that later gave comfort and courage to unnumbered readers.

"I think that yesterday was a crisis in my life. I finished the first part of Renouvier's second "Essais" and see no reason why his definition of Free Will —"the sustaining of a thought *because I choose to* when I might have other thoughts"— need be the definition of an illusion. At any rate, I will assume for the present — until next year — that it is no illusion. My first act of free will shall be to believe in free will. For the remainder of the year, I will abstain from the mere speculation and contemplative *Grüblei*[1] in which my nature takes most delight, and voluntarily cultivate the feeling of moral freedom, by reading books favor-

[1] Grubbing among subtleties.

able to it, as well as by acting. After the first of January, my callow skin being somewhat fledged, I may perhaps return to metaphysical study and skepticism without danger to my powers of action. For the present then remember: care little for speculation; much for the *form* of my action; recollect that only when habits of order are formed can we advance to really interesting fields of action — and consequently accumulate grain on grain of willful choice like a very miser; never forgetting how one link dropped undoes an indefinite number. *Principiis obsta* — Today has furnished the exceptionally passionate initiative which Bain posits as needful for the acquisition of habits. I will see to the sequel. Not in maxims, not in *Anschauungen*,[1] but in accumulated *acts* of thought lies salvation. *Passer outre*. Hitherto, when I have felt like taking a free initiative, like daring to act originally, without carefully waiting for contemplation of the external world to determine all for me, suicide seemed the most manly form to put my daring into; now, I will go a step further with my will, not only act with it, but believe as well; believe in my individual reality and creative power. My belief, to be sure, *can't* be optimistic — but I will posit life (the real, the good) in the self-governing *resistance* of the ego to the world. Life shall [be built in][2] doing and suffering and creating."

The next letter was written from Cambridge during the winter following the return from Germany, and while James was completing the work necessary to entitle him to a medical degree.[3] The reader will recognize "the firm of

[1] Regardings, or contemplative views. [2] MS. doubtful.

[3] "I made a discovery in sending in my credentials to the Dean which gratified me. It was that, adding in conscientiously every week in which I have had anything to do with medicine, I can't sum up more than three years and two or three months. Three years is the minimum with which one can go up for examination;

B & J" as the medical partnership proposed to Bowditch in the letter of December 12, 1867.

To Henry P. Bowditch.

CAMBRIDGE, *Jan.* 24, 1869.

MY DEAR HENRY,— I am in receipt of two letters from yez (dates forgotten) wherein you speak of having received my money and paid my bills and of Fleury's book. You 're a gentleman in all respects. You said nothing about whether the pounds when reduced back to francs and Thalers made exactly the original sum from which the pounds were calculated. If it was but five centimes under and you have concealed it, I shall brand you as a villain where'er I go. So out with the truth. Do I still owe you anything? . . .

I have just been quit by Chas. S. Peirce, with whom I have been talking about a couple of articles in the St. Louis "Journal of Speculative Philosophy" by him, which I have just read. They are exceedingly bold, subtle and incomprehensible, and I can't say that his vocal elucidations helped me a great deal to their understanding, but they nevertheless interest me strangely. The poor cuss sees no chance of getting a professorship anywhere, and is likely to go into the observatory for good. It seems a great pity that as original a man as he is, who is willing and able to devote the powers of his life to logic and metaphysics, should be starved out of a career, when there are lots of professorships of the sort to be given in the country to "safe," orthodox men. He has had good reason, I know, to feel a little discouraged about the prospect, but I think he ought to hang on, as a German would do, till he grows gray. . . .

but as I began away back in '63, I have been considering myself as having studied about five years, and have felt much humiliated by the greater readiness of so many younger men to answer questions and understand cases." To Henry James, June 12, 1869.

I saw Wyman a few weeks ago. He said his Indian collecting, etc., took up all his working time now. Do you keep your room above the freezing point or can't the thing be done? Have you made any bosom friends among French students, or do you find the superficial accidents of language and breeding to hold you wider apart than the deep force of your common humanity can draw you together? It 's deuced discouraging to find how this is almost certain to be the case.

The older I grow, the more important does it seem to me for the interest of science and of the sick, and of the firm of B. & J., that you should take charge of a big state lunatic asylum. Think of the interesting cases, and of the autopsies! And if you once took firm root, say at Somerville, I should feel assured of a refuge in my old and destitute days, for you certainly would not be treacherous enough to spurn me from the door when I presented myself — on the pretext that I was only shamming dementia. Think of the matter seriously.

I read a little while ago Chambers's "Clinical Lectures," which are exceedingly interesting and able. The lectures on indigestion in the volume are worth, in quality, ten such books as that Guipon I left in Paris, though more limited in subject. I have been trying to get "Hilton on Rest and Pain," which you recommended, from the Athenæum, but, *more librorum*, when you want 'em, it keeps "out." . . .

I hope this letter is *décousue* enough for you. What is a man to write when a reef is being taken in his existence, and absence from thought and life is all he aspires to. Better times will come, though, and with them better letters. Good-bye! Ever yours,

Wm. James.

To O. W. Holmes, Jr., and John C. Gray, Jr.

[*Winter of* 1868–69.]

Gents! — entry-thieves — chevaliers d'industrie — well-dressed swindlers — confidence men — wolves in sheep's clothing — asses in lion's skin — gentlemanly pickpockets — beware! The hand of the law is already on your throats and waits but a wink to be tightened. All the resources of the immensely powerful Corporation of Harvard University have been set in motion, and concealment of your miserable selves or of the almost equally miserable (though not *as such* miserable) goloshes which you stole from our entry on Sunday night is as impossible as would be the concealment of the State House. The motive of your precipitate departure from the house became immediately evident to the remaining guests. But they resolved to *ignore* the matter provided the overshoes were replaced within a week; if not, no *considerations whatever* will prevent Messrs. Gurney & Perry [1] from proceeding to treat you with the utmost severity of the law. It is high time that some of these genteel adventurers should be made an example of, and your offence just comes in time to make the cup of public and private forbearance overflow. My father and self have pledged our lives, our fortunes and our sacred honor to see the thing through with Gurney and Perry, as the credit of our house is involved and we might ourselves have been losers, not only from you but from the aforesaid G. & P., who have been heard to go about openly declaring that "if they had known the party was going to be *that* kind of an affair, d—d if they would not have started off earlier themselves with some of those aristocratic James overcoats, hats, gloves and canes!"

[1] Ephraim W. Gurney and T. S. Perry.

So let me as a friend advise you to send the swag back. No questions will be asked — Mum 's the word.

Wm. James.

To Thomas W. Ward.

March [?], 1869.

. . . I had great movings of my bowels toward thee lately — the distant, cynical isolation in which we live with our heart's best brothers sometimes comes over me with a deep bitterness, and I had a little while ago an experience of life which woke up the spiritual monad within me as has not happened more than once or twice before in my life. "Malgré la vue des misères où nous vivons et qui nous tiennent par la gorge," there is an inextinguishable spark which will, when we least expect it, flash out and reveal the existence, at least, of something real — of reason at the bottom of things. I can't tell you how it was now. I'm swamped in an empirical philosophy.[1] I feel that we are Nature through and through, that we are wholly conditioned, that not a wiggle of our will happens save as the result of physical

[1] It ought perhaps to be noted, even if only to dismiss the subject and prevent misapprehension, that at about this time a man whose philosophic ability was great and whose thought was vigorously materialistic was often at the house in Quincy Street. This was Chauncey Wright. He was twelve years James's senior; a man whose best work was done in conversation — who wrote little, and whose talents are now to be measured chiefly by the strong impression that he made on some of his contemporaries. "Of the two motives to which philosophic systems owe their being, the craving for consistency or unity in thought, and the desire for a solid outward warrant for our emotional ends, his mind was dominated only by the former. Never in a human head was contemplation more separated from desire." (*Vide* James's obituary notice of Wright, contributed to the *Nation* for Sept. 23, 1875.) It has been suggested that Wright influenced James's thinking. If so, his influence was not lasting and, in the opinion of the editor, can easily be overstated. James was not limited to any one philosophic companionship even at this time; and if he felt Wright's influence, it is remarkable that there should be no mention of him in any of the letters or memoranda that have survived and that there was never any acknowledgment in James's subsequent writings. He was ever inclined to make acknowledgment, even to his opponents.

laws; and yet, notwithstanding, we are *en rapport* with reason.— How to conceive it? Who knows? I'm convinced that the defensive tactics of the French "spiritualists" fighting a steady retreat before materialism will never do anything.— It is not that we are all nature *but* some point which is reason, but that all is nature *and* all is reason too. We shall see, damn it, we shall see! . . .

[W. J.]

"The Bootts," with whom "architect Ware" reported the Reverend Mr. Foote to be hand in glove in Italy in 1867, reappear in the following letter. Francis Boott (Harvard 1832) had early been left a widower, and had just returned from a long European residence which he had devoted to the education of his charming and gifted daughter "Lizzie," later to become the wife of Frank Duveneck of Cincinnati, the painter and sculptor. Boott was about the age of Henry James, Senior, but the intimacy which began at Pomfret during the summer of 1869 ripened into one of those whole-family friendships which obliterate differences of age. Later, although both the elder Jameses and young Mrs. Duveneck had died, William and Boott saw each other frequently in Cambridge. The beautiful little commemorative address which James delivered after Boott's death has been included in the volume of "Memories and Studies."

To Henry P. Bowditch.

Pomfret, Conn., *Aug.* 12, 1869.

. . . I have been at this place since July 1st with my family. There are a few farmhouses close together on the same road, which take boarders. We are in the best of them, and very pleasant it is. The country is beautifully

hilly and fertile, and the climate deliciously windy and cool. I came here resolved to lead the life of an absolute caterpillar, and have succeeded very well so far, spending most of my time swinging in a hammock under the pine trees in front of the house; and having hardly read fifty pages of anything in the whole six weeks. It has told on me most advantageously. I am far better every way than when I came, and am beginning to walk about quite actively. Maybe it 's the beginning of a final rise to health, but I'm so sick of prophesying that I won't say anything about it till it gets more confirmed. One thing is sure, however, that I've given the policy of "rest" a fair trial and shall consider myself justified next winter in going about visiting and to concerts, etc., regardless of the fatigue.

I am forgetting all this while to tell you that I passed my examination with no difficulty and am entitled to write myself M.D., if I choose. Buckingham's midwifery gave me some embarrassment, but the rest was trifling enough. So there is one epoch of my life closed, and a pretty important one, I feel it, both in its scientific "yield" and in its general educational value as enabling me to see a little the inside workings of an important profession and to learn from it, as an average example, how all the work of human society is performed. I feel a good deal of intellectual hunger nowadays, and if my health would allow, I think there is little doubt that I should make a creditable use of my freedom, in pretty hard study. I hope, even as it is, not to have to remain absolutely idle — and shall try to make whatever reading I can do bear on psychological subjects. . . .

Wendell Holmes and John Gray were on here last Saturday and Sunday, and seemed in very jolly spirits at being turned out to pasture from their Boston pen. I should

think Wendell worked too hard. Gray is going to Lenox for a fortnight, but W. is to take no vacation.

During the month of July we had the good fortune to have as fellow boarders Mr. Boott and his daughter from Boston. Miss B., although not overpoweringly beautiful, is one of the very best members of her sex I ever met. She spent the first eighteen years of her life in Europe, and has of course Italian, French and German at her fingers' ends, and I never realized before how much a good education (I mean in its common sense of a wide information) added to the charms of a woman. She has a great talent for drawing, and was very busy painting here, which, as she is in just about the same helpless state in which I was when I abandoned the art, made her particularly interesting to me. You had better come home soon and make her acquaintance — for you know these first-class young spinsters do not *always* keep for ever, although on the whole they tend to, in Boston.

The successors to the Bootts in this house are Gen. Casey (of "Infantry Tactics" notoriety) and spouse. He is an amiable but mildish old gentleman, and about thirty years older than his wife. I'm glad, on the whole, that General Grant, and not he, was our commander in the late war.

If you want some good light German reading, let me advise you to try at least the first half of Jung-Stilling's autobiography. He was a pious German who lived through the latter half of the last century, and wrote with the utmost vividness and naïveté all his experiences, that the glory of God's Providence might be increased. I read it with great delight a few weeks since; it merits the adjective *fresh* as well as most books.

I saw Jeffries Wyman a short time before leaving. He

said he had heard from you. I'd give much to hear from your lips an account of your plans, hopes and so forth, as well as the *Ergebnisse* of the past year. I was truly glad to hear of your determination to stick to physiology. However discouraging the work of each day may seem, stick at it long enough, and you 'll wake up some morning — a physiologist — just as the man who takes a daily drink finds himself unexpectedly a drunkard. I wish I'd asked you sooner to send me a photograph of Bernard and Vulpian — or any other Parisian medical men worth having — is it too late now? — and too late for Pflüger? I address this still to Bonn, supposing they 'll send it after you if you 've gone.

Write soon to yours affectionately,

Wm. James.

To Miss Mary Tappan.

Sunday, April 26 [1870?].

My dear Mary,— Mother says she met you in town this morning, looking more lovely than ever, but — *with your bonnet on the back of your head!*

I hope that this is a mistake. Mother's eyesight is growing fallacious and frequently leads her to see what she would like to see. I cannot think that you would submit to be swayed in your own views of right bonnet-wearing by the mere vociferation of persons like her and Alice, especially when you had heard *me* expressly say I agreed with you that the forehead is the truly ladylike place for a bonnet. Enough! —— I waded out to Cambridge from your party. If you enjoyed yourselves as much as I did (but I'm afraid you did n't) you will keep on giving them. Somehow your part of the town is very inaccessible to me or I should fre-

quently bore you. Hoping, in spite of this fearful mother story today, that you are still unsophisticated, I am always yours affectionately,

WM. JAMES.

You need not answer this.

[*Across top of first page*]

Written two days ago — kept back from diffidence — sent now because anything is better than this dead silence between us!

To Henry James.

CAMBRIDGE, *May* 7, 1870.

DEAR HARRY,— 'T is Saturday evening, ten minutes past six of the clock and a cold and rainy day (Indian winter, as T. S. P. calls such). I had a fire lighted in my grate this afternoon. There is nevertheless a broken blue spot in the eastern clouds as I look out, and the grass and buds have started visibly since the morning. The trees are half-way out — you of course have long had them in full leaf — and the early green is like a bath to the eyes. Father is gone to Newport for a day, and is expected back within the hour. My jaw is aching badly in consequence of a tooth I had out two days ago, the which refused to be pulled, was broken, but finally extracted, and has left its neighbors prone to ache since. I hope it won't last much longer. I spent the morning, part of it at least, in fishing the "Revues Germaniques" up from [the] cellar, looking over their contents, and placing them volumewise, and flat, in the two top shelves of the big library bookcase *vice* Thies's good old books just removed, the shelves being too low to take any of our books upright. I feel melancholy as a whip-poor-will and took up pen and paper to sigh melodiously to you. But sighs

are hard to express in words. We have been three weeks now without hearing from you, and if a letter does not come tomorrow or Monday, I don't know what'll become of us. Howells brought, a week ago, a long letter you had written to him on the eve of leaving Malvern, so our next will be from London. . . .

My! how I long to see you, and feel of you, and talk things over. I have at last, I think, begun to rise out of the sloughs of the past three months. . . . What a blessing this change of seasons is, as you used to say, especially in the spring. The winter is man's enemy, he must exert himself against it to live, or it will squeeze him in one night out of existence. So it is hateful to a sick man, and all the greater is the peace of the latter when it yields to a time when nature seems to coöperate with life and float one passively on. But I hear Father arriving and I must go down to hear his usual *compte rendu*.[1]

Sunday, 3 P.M.

No letter from you this morning. . . . It seems to me that all a man has to depend on in this world, is, in the last resort, mere brute power of resistance. I can't bring myself, as so many men seem able to, to blink the evil out of sight, and gloss it over. It's as real as the good, and if it is denied, good must be denied too. It must be accepted and hated, and resisted while there's breath in our bodies. . . .

To Henry P. Bowditch.

CAMBRIDGE, *Dec.* 29, 1870.

MY DEAR HENRY,— Your letter written from Leipzig just before the declaration of war reached me in the country. I have thought of you and of answering you, abundantly,

[1] *Cf.* the description of Henry James, Senior's, home-comings in *A Small Boy and Others*, p. 72.

ever since; but have mostly been prevented by sheer physical *imbecillitas*. Now I am ashamed of such a state, and shall write you a page or so a day till the letter is finished. I have had no idea all this time where or what you have been, traveler, student, or medical army officer. You may imagine how excited I was at the beginning of the war. I had not dared to hope for such a complete triumph of poetic justice as occurred. Now I feel much less interested in the success of the Germans, first because I think it's time that the principle of territorial conquest were abolished, second because success will redound to the credit of autocratic government there, and good as that may happen to be in the particular junctures, it's unsafe and pernicious in the long run. Moreover, if France succeeds in beating off the Germans now, I should think there would be some chance of the peace being kept between them hereafter — the French will have gained an insight they never had of the horrors of a war of conquest, and some degree of loathing for it in the abstract; and they will not have to fight to regain their honor. Moreover, I should like to see the republic succeed. But if Alsace and Lorraine be taken, there *must* be another war, for them and for honor. On the other hand, justice seems to demand a permanent penalty for the political immorality of France. So that there will be enough good to console one for the bad, whichever way it turns out. . . .

31st.

As I said, I have no idea of how the war may have affected your movements and occupations. It did my heart good to hear of the solid and businesslike way in which you were working at Leipzig, and I should think [that], with Ludwig and the laboratory, you would feel like giving it another winter — though the other attractions of Berlin and Vienna

must pull you rather strongly away. I heard a rumor the other day that Lombard's place was being kept for you here. I hope it's true, for your sake and that of Boston. Thank you very much for the photographs of Ludwig and Fechner. I have enjoyed Ludwig's face very much, he must be a good fellow; and Fechner, down to below the orbits, has a strange resemblance to Jeffries Wyman. I have quite a decent nucleus of a physiognomical collection now, and any further contributions it may please you to make to it will be most thankfully received.

J. Wyman I have not seen since his return. Such is the state of brutal social isolation which characterizes this community! Partly sickness, partly a morbid shrinking from the society of anyone who is alive intellectually are to blame, however, in my case. I, as I wrote, am long since dead and buried in that respect. I fill my belly for about four hours daily with husks,— newspapers, novels and biographies, but thought is tabooed,— and you can imagine that conversation with Wyman should only intensify the sense of my degradation.

Jan. 23, 1871.

Since my last date I have been unable to write until today, and now, I think, to make sure of the letter going at all, I had better cut it short and send it off to your father to direct. I have indeed nothing particular to communicate, and only want to give you assurance of my undying affection. This morning 4 degrees below zero, and N.W. wind. Don't you wish you were here to enjoy the sunshine of it? A batch of telegrams in the "Advertiser," showing that France must soon throw up the sponge. Faidherbe licked at St. Quentin, Bourbaki pursued, Chanzy almost disintegrated, and Paris frozen and starved out. Well, so be it! only the German liberals will have the harder battle to

fight at home for the next twenty years. I suspect that England, irresolute and unhandsome as is the figure she makes externally, is today in a healthier state than any country in Europe. She is renovating herself socially, and although she may be eclipsed during these days of "militarismus," yet when they depart, as surely they must some time, from sheer exhaustion, she will be ready to take the lead by influence. I know of no news here to tell you. I suppose you get the "Nation," which keeps up well, notwithstanding its monotony. I shall be expecting to fold you to my bosom some time next summer. Heaven speed the day! Write me as soon as you get this. You have n't the same excuse for silence that I have. Speak of your work, your plans and the war. Good bye, old fellow, and believe me, ever your friend,

WM. JAMES.

To Henry P. Bowditch.

CAMBRIDGE, *Apr.* 8, 1871.

. . . So the gallant Gauls are shooting each other again! I wish we knew what it all meant. From the apparent generality of the movement in Paris, it seems as if it must be something more dignified than it at first appeared. But can anything great be expected now from a nation between the two factions of which there is such hopeless enmity and mistrust as between the religious and the revolutionary parties in France? No mediation is possible between them. In England, America and Germany, a regular advance is possible, because each man confides in his brothers. However great the superficial differences of opinion, there is at bottom a trust in the power of the deep forces of human nature to work out their salvation, and the minority is contented to bide its time. But in France, nothing of the sort; no one

feels secure against what he considers evil, by any guaranty but force; and if his opponents get uppermost, he thinks all is forever lost. How much Catholic education is to answer for this and how much national idiosyncrasy, it is hard to say. But I am inclined to think the latter is a large factor. The want of true sympathy in the French character, their love of external mechanical order, their satisfaction in police-regulation, their everlasting cry of "traitor," all point to it. But, on the other hand, protestantism would seem to have a good deal to do with the fundamental cohesiveness of society in the countries of Germanic blood. For what may be called the revolutionary party there has *developed* through insensible grades of rationalism out of the old orthodox conceptions, religious and social. The process has been a continuous modification of positive belief, and the extremes, even if they had no respect for each other and no desire for mutual accommodation (which I think at bottom they have), would yet be kept from cutting each other's throats by the intermediate links. But in France Belief and Denial are separated by a chasm. The step once made, "écrasez l'infâme" is the only watchword on each side. How any order is possible except by a Cæsar to hold the balance, it is hard to see. But I don't want to dose you with my crude speculations. This difference was brought home vividly to me by reading yesterday in the "Revue des Deux Mondes" for last December a splendid little story, "Histoire d'un Sous-Maître," by Erckmann-Chatrian, and what was uppermost in my mind came out easiest in writing.

I shall be overjoyed to see you in September, but expect to hear from you many a time ere then. I see little medical society, none in fact; but hope to begin again soon. [R. H.] Fitz, I believe, is showing great powers in "Pathology"

since his return. And I hear a place in the school is being kept warm for you on your return. Count me for an auditor. I invested yesterday in a ticket for a course of "University" lectures on "Optical Phenomena and the Eye," by B. Joy Jeffries, to be begun out here tomorrow. It's the first mingling in the business of life which I have done since my return home. Wyman is in Florida till May. He has an obstinate cough and seems anxious about his lungs. I hope he 'll be spared, though, many a long year.

Ever yours truly,

WM. JAMES.

To Charles Renouvier.

CAMBRIDGE, *Nov.* 2, 1872.

MONSIEUR,— Je viens d'apprendre par votre "Science de la Morale," que l'ouvrage de M. Lequier, auquel vous faites renvoi dans votre deuxième Essai de Critique, n'a jamais été mis en vente. Ceci explique l'insuccès avec lequel j'ai pendant longtemps tâché de me le procurer par la voie de la librairie.

Serait-ce trop vous demander, s'il vous restait encore des exemplaires, de m'en envoyer un, que je présenterais, après l'avoir lu, en votre nom, à la bibliothèque Universitaire de cette ville?

Si l'édition est déjà épuisée, ne vous mettez pas en peine de me répondre, et que le vif intérêt que je prends à vos idées serve d'excuse à ma demande. Je ne peux pas laisser échapper cette occasion de vous dire toute l'admiration et la reconnaissance que m'ont inspirée la lecture de vos Essais (sauf le 3me, que je n'ai pas encore lu). Grâce à vous, je possède pour la première fois une conception intelligible et raisonnable de la Liberté. Je m'y suis rangé à peu près. Sur d'autres points de votre philosophie il me

reste encore des doutes, mais je puis dire que par elle je commence à renaître à la vie morale; et croyez, monsieur, que ce n'est pas une petite chose!

Chez nous, c'est la philosophie de Mill, Bain, et Spencer qui emporte tout à présent devant lui. Elle fait d'excellents travaux en psychologie, mais au point de vue pratique elle est déterministe et matérialiste, et déjà je crois aperçevoir en Angleterre les symptomes d'une renaissance de la pensée religieuse. Votre philosophie par son côté phénoméniste semble très propre à frapper les ésprits élevés dans l'école empirique anglaise, et je ne doute pas dès qu'elle sera un peu mieux connue en Angleterre et dans ce pays, qu'elle n'ait un assez grand retentissement. Elle paraît faire son chemin lentement; mais je suis convaincu que chaque année nous rapprochera du jour où elle sera reconnue de tous comme étant la plus forte tentative philosophique que le siècle ait vue naître en France, et qu'elle comptera toujours comme un des grands jalons dans l'histoire de la speculation. Dés que ma santé (depuis quelques années très mauvaise) me permet un travail intellectuel un peu sérieux, je me propose d'en faire une étude plus approfondie et plus critique, et d'en donner un compte-rendu dans une de nos revues. Si donc, monsieur, il se trouve un exemplaire encore disponible de la "Rech[erche] d'une première Verité," j'oserai vous prier de l'envoyer à l'adresse de la libraire ci-incluse, en écrivant mon nom sur la couverture. M. Galette soldera tous les frais, s'il s'en trouve.

Veuillez encore une fois, cher monsieur, croire aux sentiments d'admiration et de haut respect avec lesquels je suis votre très obéissant serviteur,

William James.

VII

1872–1878

First Years of Teaching

In 1872 President Eliot wished to provide instruction in physiology and hygiene for the Harvard undergraduates, and looked about him for instructors. He had formed an impression of James ten years before which, as he said, "was later to become useful to Harvard University," and in the interval he had known him as a Cambridge neighbor and had been aware of the direction his interests had taken. He proposed that James and Dr. Thomas Dwight — a young anatomist who was also to become an eminent teacher — should share in the new undertaking. In August, 1872, the College appointed James "Instructor in Physiology," to conduct three exercises a week "during half of the ensuing academic year." Thus began a service in the University which was to be almost continuously active and engrossing until 1907.

The fact that James began by teaching anatomy and physiology, passed thence to psychology, and last to philosophy, has been wrongly cited as if his interest in each successive subject of his college work had been the fruit of his experience in teaching the preceding subject. This inference from the mere sequence of events will appear strange to attentive readers of what has gone before. Indeed, if the fact that James devoted a good share of his time to physiology in the seventies calls for remark at all, it should be noted that his subject, from soon after the beginning, was really physiological psychology, and that — more

interesting than anything else in this connection — one may discern a patient surrender to limitations imposed by the state of his health on the one hand, and on the other a sound sense of the value of physiology to psychological investigations and so to philosophy, as both underlying the sequence of events in his teaching. Whatever may have been the succession of his college "courses," psychology and philosophy were never divorced from each other in his thought or in his writings. Thus it is interesting to find, that at the very moment of his engagement to teach physiology, — at a date intermediate between the appointment and the commencement of the course in fact,— he wrote to his brother, "If I were well enough, now would be my chance to strike at Harvard College, for Peterson has just resigned his sub-professorship of philosophy, and I know of no very formidable opponent. But it 's impossible. I keep up a small daily pegging at my physiology, whose duties don't begin till January, and which I shall find easy, I think."

He had needed definite duties and responsibilities and more or less recognized his need; so he undertook to teach a subject which, though congenial and interesting, lay distinctly off the path of his deepest inclination.

The first three fragments that follow refer to his preparation for the plunge into teaching. The course on Comparative Anatomy and Physiology was given by Dwight and James under the general head of Natural History and was an "elective" open to Juniors and Seniors. "As the course was experimental and a part of the new expansion of the Elective System," writes President Eliot, "the President and the Faculty were interested in the fact that the new course under these two young instructors attracted 28 Juniors and 25 Seniors."

To Henry James.

SCARBORO, *Aug.* 24, 1872.

. . . The appointment to teach physiology is a perfect God-send to me just now, an external motive to work, which yet does not strain me — a dealing with men instead of my own mind, and a diversion from those introspective studies which had bred a sort of philosophical hypochondria in me of late and which it will certainly do me good to drop for a year. . . .

CAMBRIDGE, *Nov.* 24, 1872.

. . . I go into the Medical School nearly every morning to hear Bowditch lecture, or paddle round in his laboratory. It is a noble thing for one's spirits to have some responsible work to do. I enjoy my revived physiological reading greatly, and have in a corporeal sense been better for the past four or five weeks than I have been at all since you left. . . .

CAMBRIDGE, *Feb.* 13, 1873.

. . . This morning arose, went to Brewer's to get two partridges to garnish our cod-fish dinner. Bought at Richardson's an "Appleton's Journal" containing part of "Bressant," a novel by Julian Hawthorne, to send Bob Temple. At 10.30 arrived your letter of January 26th, which was a very pleasant continuation of your *Aufenthalt* in Rome. At 12.30, after reading an hour in Flint's "Physiology," I went to town, paid a bill of Randidge's, looked into the Athenæum reading-room, got one dozen raw oysters at Higgins's saloon in Court Street, came out again, thermometer having risen to near thawing point, dozed half an hour before the fire, and am now writing this to you.

I am enjoying a two weeks' respite from tuition, the boys

being condemned to pass examinations, in which I luckily take no part at present. I find the work very interesting and stimulating. It presents two problems, the intellectual one — how best to state your matter to them; and the practical one — how to govern them, stir them up, not bore them, yet make them work, etc. I should think it not unpleasant as a permanent thing. The authority is at first rather flattering to one. So far, I seem to have succeeded in interesting them, for they are admirably attentive, and I hear expressions of satisfaction on their part. Whether it will go on next year can't at this hour, for many reasons, be decided. I have done almost absolutely no visiting this winter, and seen hardly anyone or heard anything till last week, when a sort of frenzy took possession of me and I went to a symphony concert and thrice to the theatre. A most lovely English actress, young, innocent, refined, has been playing Juliet, which play I enjoyed most intensely, though it was at the Boston Theatre and her support almost as poor as it could have been. Neilson is she hight. I ne'er heard of her before. A rival American beauty has been playing a stinking thing of Sardou's ("Agnes") at the Globe, which disgusted me with cleverness. Her name is Miss Ethel, and she is a ladylike but depressing phenomenon, all made up of nerves and American insubstantiality. I have read hardly anything of late, some of the immortal Wordsworth's "Excursion" having been the best. I have simply shaken hands with Gray since his engagement, and have only seen Holmes twice this winter. I fear he is at last feeling the effects of his overwork. . . .

CAMBRIDGE, *Apr.* 6, 1873.

. . . I have been cut out all this winter from the men with whom I used to gossip on generalities, Holmes, Putnam,

Peirce, Shaler, John Gray and, last not least, yourself. I rather hanker after it, Bowditch being almost the only man I have seen anything of this winter, and that at his laboratory. . . . Child and I have struck up quite an intimacy. . . . T. S. Perry is my only surviving crony. He dines pretty regular once a week here. . . . Ever your affectionate

W. J.

The next letter, although not from William James, will help to fill out the picture.

Henry James, Senior, to Henry James.

CAMBRIDGE, *Mar.* 18, 1873.

. . . [William] gets on greatly with his teaching; his students — fifty-seven of them — are elated with their luck in having him, and I feel sure he will have next year a still larger number by his fame. He came in the other afternoon while I was sitting alone, and after walking the floor in an animated way for a moment, broke out: "Bless my soul, what a difference between me as I am now and as I was last spring at this time! Then so hypochondriacal" — he used that word, though perhaps less in substance than form — "and now with my mind so cleared up and restored to sanity. It's the difference between death and life."

He had a great effusion. I was afraid of interfering with it, or possibly checking it, but I ventured to ask what especially in his opinion had produced the change. He said several things: the reading of Renouvier (particularly his vindication of the freedom of the will) and of Wordsworth, whom he has been feeding on now for a good while; but more than anything else, his having given up the notion

that all mental disorder requires to have a physical basis. This had become perfectly untrue to him. He saw that the mind does act irrespectively of material coercion, and could be dealt with therefore at first hand, and this was health to his bones. It was a splendid declaration, and though I had known from unerring signs of the fact of the change, I never had been more delighted than by hearing of it so unreservedly from his own lips. He has been shaking off his respect for men of mere science as such, and is even more universal and impartial in his mental judgments than I have known him before. . . .

James's first Harvard appointment had been for one year only. In the spring of 1873 the question of its renewal on somewhat different terms came up. President Eliot informed him that the College wished some one man to give the instruction which he and Dr. Dwight had shared between them, and offered him the whole course, including the anatomy.

It cost him "some perplexity to make the decision." He thought he saw that such an instructorship "might easily grow into a permanent biological appointment, to succeed Wyman, perhaps." At first he resolved "to fight it out on the line of mental science," feeling that "with such arrears of lost time behind [him] and such curtailed power of work," he could no longer "afford to make so considerable an expedition into the field of anatomy." But when he then considered himself as a possible future teacher of philosophy, he was overwhelmed by a feeling which he recorded on a page of his diary: "Philosophical activity *as a business* is not normal for most men, and not for me. . . . To make the *form* of all possible thought the prevailing *matter* of one's thought breeds hypochondria. Of course

my deepest interest will, as ever, lie with the most general problems. But . . . my strongest moral and intellectual craving is for some stable reality to lean upon. . . . That gets reality for us in which we place our responsibility, and the concrete facts in which a biologist's responsibilities lie form a fixed basis from which to aspire as much as he pleases to the mastery of universal questions when the gallant mood is on him; and a basis too upon which he can passively float and tide over times of weakness and depression, trusting all the while blindly in the beneficence of nature's forces, and the return of higher opportunities." Accordingly he determined to give himself to biology, reporting to his brother Henry, who was at that time in Europe, "I am not a strong enough man to choose the other and nobler lot in life, but I can in a less penetrating way work out a philosophy in the midst of the other duties. . . ."

As the summer went on, he still had misgivings that he would not be strong enough to prepare and conduct the laboratory demonstrations necessary for a large class in comparative anatomy and physiology. He saw that his first year of teaching had been "of great moral service to him," but thought that in other ways the strain and fatigue had been a brake upon the rate of his wished-for improvement. He therefore made up his mind to postpone the instructorship for a year and go abroad once more.

These hesitations, and a few months in Europe, marked the end of the period of morbid depression through which the reader has been following him. He returned to America eager for work.

Meanwhile parts of four letters written while he was abroad may be given.

To his Family.

On Board S.S. Spain, *Oct.* 17, 1873.

Dearest Family,— I begin my Queenstown letter now because the first section of the voyage seems to be closing. The delicious warm stern wind, cloudy sky and smooth sea which we have had, unlike anything I remember on the Atlantic, threatens to change into something less agreeable, for the wind is fresh ahead, and the waves all capped with white and the vessel begins to roll more and more. Hitherto she has not rolled an inch, and all our days have been spent on deck, and I have enjoyed less sickness than ever before; though I must say I loathe the element. I am confirmed in my preference for big boats, and shall probably try one of the Inman line when I return, as this, sweet Alice, is rather Cunardy as to its table and sitting accommodations. Miss K—— and her two friends sit opposite me at meals and seem to ply a good knife and fork. The other passengers are inoffensive and quiet, with the exception of my room-mate, who is a fine fellow, and a lovely young missionary going to the Gabun coast to convert the niggers — a fearful waste of herself, one is tempted to think. There are eleven missionaries on board, and a young lady who is traveling with a party of them and confided to me yesterday that she dreaded it was her doom to become one too. My chum is a graduate of Bowdoin College, going to study two years in Europe on money which he made during his vacations by peddling quack medicines of his own concoction, and cutting corns. He has supported himself four years in this way, and *abgesehen* from the swindle of his life in vacation time, is an honor to his native land, without prejudices and full of animal spirits, wit and intelligence. We wash in the same basin. He has never tasted spirituous liquor. I am also intimate with a French commercial traveler,

incredibly ignorant, but extremely good-natured and gentlemanly. I have now determined to stick to the missionary as close as possible. She is twenty-four years old and very beautiful. I finished the "Strange Adventures of a Phaeton" yesterday. A perfectly beautiful book, beside which "Goodbye, Sweetheart," which I have begun, tastes coarse.

Good-bye. I hope a storm won't arise, but if it does, I'm glad enough to be in such an extraordinarily steady ship. I pity you at home without me, and long to pat the rich, creamy throat of little sister. (Expression derived from "Goodbye, Sweetheart.")

Friday Morn.

Ach! I thought yesterday was Friday, but found in the evening that it was only Thursday. No matter, six days are now past. As I predicted, the sea grew pretty big before sundown and the ship has been skipping about all night like a lively kitten. But her motion is delightfully easy, and no one, so far as I can see, has been sick. I never was better in my life than yesterday made me. Nevertheless, little Sister, in looking at the black waves with their skin of silver lace I have regretted saying that safety was a minor consideration with me. I doubt in my heart that even comfort is to be preferred to danger. The sea looks too indigestible — the all-digesting sea! I threw away "Goodbye, Sweetheart" at the 40th page and have begun the "Tour of the World in Eighty Days," a much better book. I am sorry that the little beauty's care for her Bro.'s comfort did not go so far as to provide him with a needle-and-thread-book, etc. *True* sympathy divines wants; and a sister who could not foresee that in three days her bro. should be driven to borrowing Miss K ——'s needle-book to sew on his buttons cannot be said to be in very close magnetic relations with him. I lurched about the deck arm in

arm with the young missionary yestreen. I told her that, if I were a missionary, instead of going to the most unhealthy part of Africa, I would choose, say, Paris for a field. She, all unconscious of the subtle humor of my remark, said, "Oh, yes! there are fearful numbers of heathen there!" I have just rolled out of bed and into my clothes, and write this in my stateroom, but can stand no longer its aromatic air and hasten to say good-bye and mount to the deck. . . . Good-bye, good-bye. Ever your loving

W. J.

On landing, James proceeded to Florence, to join his brother Henry for a winter in Italy.

To his Sister.

FLORENCE, *Oct.* 29 [1873].
12 midnight.

BELOVED SWEETLINGTON,— At this solemn hour I can't go to sleep without remembering thee and thy beauty. I have just arrived from an eleven-hours ride from Turin, pouring rain all the way. Ditto yesterday during my twenty-two-hours ride from Paris. The Angel sleeps in number 39 hard by, all unwitting that I, the Demon (or perhaps you have already begun in your talks to distinguish me from him as the Archangel), am here at last. I would n't for worlds disturb this his last independent slumber.

Not having seen the sun but for three days (on board ship) since the eleventh, the natural gloom of my disposition and circumstances has been much aggravated. And I had in London and Paris a pretty melancholy time. I stayed but two days and one night in the latter place, which, according to the law of opposition that rules your opinions and mine, seemed to me a very tedious place. Its Hauss-

manization has produced a terribly monotonous-looking city — no expression of having *grown*, in any of the quarters I visited, and I did not have time to bring to the surface what power I may possess of sympathizing with the French way of being and doing. The awful thin and slow dinner in the tremendously imperial dining-room of the Hôtel du Louvre, the exaggerated neatness and order and reglementation of everything visible, contrasted with the volcanic situation of things at the present moment, all a-kinder turned my plain Yankee stomach, which has not yet recovered from the simpler lessons of joy it learnt at Scarboro and Magnolia last summer. I went to the Théâtre Français and heard a play in verse of Ponsard, thin stuff splendidly represented. Altogether I don't care if I never go to Paris again. London "impressed" me twelve times as much. Today in Italy my spirits have riz. The draggle-tailed physiognomy of the railway stations on the way here, the beautifully good-natured easy-going expression on the faces of the railway officials, the charming dialogue I have just had with the aged but angelic chambermaid whose phrases I managed to understand the sense of as a whole without recognizing any particular words — together with the consciousness of having for a time come to my journey's end and of the certainty of breakfasting tomorrow with the Angel, all let me go to bed with a light heart; hoping that yours is as much so, beloved Alice and all. . . .

To his Sister.

FLORENCE, *Nov.* 23, 1873.

BELOVED SISTERKIN,— Your "nice long letter," as you call it, of Oct. 26 reached me five days ago, Mother's of November 4th yesterday, and with it one from Father to Harry. Though you will probably disbelieve me, I cannot

help stating how agreeable it is to me to be once more in regular communication with that which, in spite of all shortcomings, is all that has ever been vouchsafed to me in the way of a "home" (and a mother). The hotel in which we live here is anything but home-like. In fact, when the heart aches for cosiness, etc., all it can do is to turn out into the street.

I begin to feel, too, strongly that at my time of life, with such a set of desultory years behind, what a man most wants is to be settled and concentrated, to cultivate a patch of ground which may be humble but still is his own. Here all this dead civilization crowding in upon one's consciousness forces the mind open again even as the knife the unwilling oyster — and what my mind wants most now is practical tasks, not the theoretical digestion of additional masses of what to me are raw and disconnected empirical materials. I feel like one still obliged to eat more and more grapes and pears and pineapples, when the state of the system imperiously demands a fat Irish stew, or something of that sort. I knew it all before I came, however; and I hope in a fortnight to be able comparatively to disregard what lies about me and get interested in the physiological books I brought. So far I find the pictures, etc., drive my thoughts far away. · I have just been reading a big German octavo, Burkhardt's "Renaissance in Italy," with the title of which you may enrich your historical consciousness, though I hardly think you need read the book. This is the place for history. I don't see how, if one lived here, historical problems could help being the most urgent ones for the mind. It would suit you admirably. Even art comes before one here much more as a problem — how to account for its development and decline — than as a refreshment and an edification. I really think that end is better served by

the stray photographs which enter our houses at home, finding us in the midst of our work and surprising us.

But here I am pouring out this one-sided splenetic humor upon you without having the least intended it when I sat down. Your pen accidentally slips into a certain vein and you must go on till you get it out clearly. If you had heard me telling Harry two or three times lately that I feared the fatal fascination of this place,— that I began to feel it taking little stitches in my soul,— you would have a different impression of my state than my above written words have left upon you. . . . I went out intending to stroll in the Boboli Garden, a wonderful old piece of last-century stateliness, but found it shut till twelve. So I returned to Harry's room, where I sit by the pungent wood fire writing this letter which I did not expect to begin till the afternoon, while he, just at this moment rising from the table where his quill has been busily scratching away at the last pages of his Turguenieff article, comes to warm his legs and puts on another log. . . .

Good-bye beloved Sister, and Father and Mother. . . . Write repeatedly such nice long letters, and make glad the heart of both the Angel and the other brother,

W. J.

To his Sister.

Rome, *Dec.* 17, 1873.

Beloved Beautlington,— I cannot retire to rest on this eve of a well-filled day without imparting to thy noble nature a tithe of the enjoyment and happiness with which I am filled, and wishing you was here to take your share in it. . . . The barbarian mind stretches little by little to take in Rome, but I doubt if I shall ever call it the "city of my soul," or "my country." Strange to say, my very enjoy-

ment of what here belongs to hoary eld has done more to reconcile me to what belongs to the present hour, business, factories, etc., etc., than anything I ever experienced. Every day I sally out into the sunshine and plod my way o'er steps of broken thrones and temples until one o'clock, when I repair to a certain café in the Corso, begin to eat and read "Galignani" and the "Débats," until Harry comes in with the flush of successful literary effort fading off his cheek. (It may interest the sympathetic soul of Mother to know that my diet until that hour consists of a roll, which a waiter in wedding costume brings up to my room when I rise, and three sous' worth of big roasted chestnuts, which I buy, on going out, from an old crone a few doors from the hotel. In this respect I am economical. Likewise in my total abstinence from spirituous liquors, to which Harry, I regret to say, has become an utter slave, spending a large part of his earnings in Bass's Ale and wine, and trembling with anger if there is any delay in their being brought to him.) After feeding, the Angel in his old and rather shabby striped overcoat, and I in my usual neat attire, proceed to walk together either to the big Pincian terrace which overhangs the city, and where on certain days everyone resorts, or to different churches and spots of note. I always dine at the table-d'hôte here; Harry sometimes, his indisposition lately (better the past two days) having made him prefer a solitary gorge at the restaurant.

The people in the house are hardly instructive or exciting, but at dinner and for an hour after in the dining-room they very pleasantly kill time. I am become so far Anglicized that I find myself quite fearful of speaking too much to a family of three "cads" who sit opposite me at the table-d'hôte, and of whom the young lady (though rather greasy about the face) is very handsome and intelligent. In the

evening I usually light my fire and read some local book. . . .

I got a note from Hillebrand saying Schiff would gladly let me work in his laboratory if I liked. I suppose I ought if I can, but I hanker after home even at the price of a February voyage, and I hate to spend so much money here on my mere gizzard and cheeks.— There, my sweet sister, I hope that is a sufficiently spirited epistle for 10.30 P.M. When, oh, when, will you write me another like the solitary one I got from you in Florence? Seven weeks and one letter! C'est très caractéristique de vous! I wrote two days ago to Annie Ashburner. Tell the adorable Sara Sedgwick [Mrs. W. E. Darwin] that I can't possibly refrain much longer — in spite of my just resentment — from writing to her. Love to all. . . . Your

W. J.

After his return his college duties proved both absorbing and stimulating. Beginning, as the reader has seen, as an instructor in the Department of Natural History, charged with teaching the comparative anatomy and physiology of vertebrates, he added a course on physiological psychology in 1876, and organized the beginnings of the psychological laboratory.[1] The next year this course was transferred to the Department of Philosophy and given under the title "Psychology." He contributed numerous reviews of scien-

[1] The early history of experimental psychology in America once occasioned discussion. But the discussion seems to have arisen from its being assumed that some particular formality or event should be recognized as marking the coming into being, or the coming of age, of a "Department" or a "Laboratory." James has stated the facts as to the history of the Harvard Laboratory in his own words: "I, myself, 'founded' the instruction in experimental psychology at Harvard in 1874–5, or 1876, I forget which. For a long series of years the laboratory was in two rooms of the Scientific School building, which at last became choked with apparatus, so that a change was necessary. I then, in 1890, resolved on an altogether new departure, raised several thousand dollars, fitted up Dane Hall, and introduced laboratory exercises as a regular part of the undergraduate psychology course."— *Vide Science*, (N. S.) vol. II, pp. 626, 735. Also, p. 301 *infra*.

tific and philosophic literature, along with a few anonymous articles, to the columns of the "Atlantic Monthly" and the "Nation," and in 1878 appeared in the "Journal of Speculative Philosophy" and the "Critique Philosophique," with three important papers entitled "Spencer's Definition of Mind as Correspondence," "Brute and Human Intellect," and "Quelques Considérations sur la Méthode Subjective."

Meanwhile his correspondence diminished to its minimum. When his brother Henry also came home to America in 1874, it ceased almost entirely. It did not begin to flow freely again, at least so far as letters are now recoverable, until after 1878.

To Henry James.

CAMBRIDGE, *June* 25, 1874.

A few days ago came your letter from Florence of June 3, speaking of the glare on the *piazza* and the coolness and space of your rooms, of your late dinners and your solitude, and of the progress of your novel, and, finally, of your expected departure about the 20th; so that I suppose you are today percolating the cool arcades of Bologna or the faded beauties of Verona, or haply [are] at Venice. . . . As the weeks glide by, my present life and my last year's life at home seem to glide together across the five months breach that Italy made in them, and to become continuous; while those months step out of the line and become a sort of side-decoration or picture hanging vaguely in my memory. As this happens more and more, I take the greater pleasure in it. Especially does the utter friendliness of Florence, Rome, etc., grow dear to me, and get strangely mixed up with still earlier and more faded impressions, derived I know not whence, which infused into the places when I first saw them that strange thread of familiarity. The thought of the

Florentine places you name in your letters like "leiser Nachhall längst verklungner Lieder, zieht mit Errinnerungsschauer durch die Brust." I hope you'll pass through Dresden if you sail from Germany. I forgot to say that the Eagle line from Hamburg has now the largest and finest ships and the newest. . . .

Miss Theodora Sedgwick, to whom the next letter is addressed, was a member of the Stockbridge and New York family of that name, and a sister of Mrs. Charles Eliot Norton and Mrs. William Darwin, to whom reference has already been made. At this time she was living with two maiden aunts named Ashburner, friends of James's parents, in a house on Kirkland Street, Cambridge, not far from Mr. Norton's "Shady Hill." The letter of November 14, 1866, contained an allusion to this household, and others will occur as the letters proceed.

To Miss Theodora Sedgwick.

CAMBRIDGE, *Aug.* 8, 1874.

MISS THEODORA SEDGWICK

to WILLIAM JAMES, Dr.

Aug. 6, to	1 Orchestra Seat in Hippodrome [Barnum's Circus]	$1.00
" " "	2 carriage fares at 50c.	$1.00
" " "	1 glass vanilla cream sodawater	$ .10
" " "	1 plate of soup lost	$ .25
" " "	4 hours time at 12½ cents	$ .50
" " "	Sundries	$ .05
	Total	$2.90
	Rec'd on account. $2.00	

WM. JAMES

HONORED MISS,— I hope you will find the aforesaid charges moderate. When you transmit me the 90 cents

still due, please send back at the same time whatever letters of mine you may still have in your possession, and the diamonds, silks, etc., which you may have at different times been glad to receive from me. Likewise both pieces of the collar stud I so recently lavished upon you. We can then remain as strangers.

I come of a race sensitive in the extreme; more accustomed to treat than to be treated, especially in this manner; and caring for its money as little as for its life. What wonder then that the mercenary conduct of One whom I have ever fostered without hope of pecuniary reward should work like madness in my brain?

On the point of closing I see with rapture that a way of accommodation is still open! O joy! The salmon, blackberries, etc., I consumed, had a market value. By charging me for the tea 90 cents, you will make the thing reciprocal, and I will call the account square. Perhaps even then the dreadful feeling of wounded pride and Barnum-born resentment may with time fade away. Amen. Respectfully yours,

W. J.

To Henry James.

CAMBRIDGE, *Jan.* [2], 1876.

. . . Your letter No. 2 speaking of your visit to Turguenieff was received by me duly and greatly enjoyed. I never heard you speak so enthusiastically of any human being. It is too bad he is to leave Paris; but if he gives you the "run" of Flaubert and eke George Sand, it will be so much gained. I don't think you know Miss A ——, but if you did, you would thank me for pointing out to you the parallelism between her and George Sand which overwhelmed me the other day when I was calling on her, and she (who has just lost her sister B —— and had her father go through an

attack of insanity) was snuggling down so hyper-comfortably into garrulity about B ——, and her poor dead T —— and her dead mother, that I was fairly suffocated, just as I am by the *comfort* George Sand takes in telling you of the loves of servant men for ladies, and other things *contra naturam*.

Christmas passed off here in a rather wan and sallow manner. I got a gold scarf-ring from Mother and a gold watch-chain from Aunt Kate. Let me, by the way, advise you to get a scarf-ring; 't is one of the greatest inventions of modern times, in saving labor, silk and shirt fronts. Alice got a desk, and from me a Scotch terrier pup only seven weeks old, whom we call Bunch, who has almost doubled his size in a week, who is a perfect lion in determination and courage, and who don't seem to care a jot for any human society but that of Jane in the kitchen, whose person is, I suppose, pervaded by a greasy and smoky smell agreeable to his nostrils. He has a perfect passion for the dining-room; whenever he is left to himself, he travels thither and lies down under the table and takes no notice of you when you go to call him. He does not sleep half as much as Dido, never utters a sound when shut up for the night in the kitchen, and altogether fills us with a sort of awe for the Roman firmness and independence of his character. He is "animated" by a colliquative diarrhœa or cholera, which keeps us all sponging over his tracks, but which don't affect his strength or spirits a bit. He is in short a very queer substitute for poor, dear Dido. . . .

To Henry James.

NEWPORT, *June* 3, 1876.

MY DEAR H.,— I write you after [a] considerable interval filled with too much work and weariness to make letter-writing convenient. . . . I ran away three days ago, the

recitations being over for the year, in order to break from the studious associations of home. I have been staying at the Tweedies with Mrs. Chapman, and James Sturgis and his wife, and enjoying extremely, not the conversation indoors, but the lonely lying on the grass on the cliffs at Lily Pond, and four or five hours yesterday at the Dumplings, feeling the moving air and the gentle living sea. There is a purity and mildness about the elements here which purges the soul of one. And I have been as if I had taken opium, not wanting to do anything else than the particular thing I happened to be doing at the moment, and feeling equally good whether I stood or walked or lay, or spoke or was silent. It 's a splendid relief from the overstrain and stimulus of the past few scholastic months. I go the day after tomorrow (Monday) with the Tweedies to New York, assist at Henrietta Temple's wedding on Tuesday, and then pass on to the Centennial for a couple of days. I suppose it will be pretty tiresome, but I want to see the English pictures, which they say are a good show. . . . I fancy my vacationizing will be confined to visits of a week at a time to different points, perhaps the pleasantest way after all of spending it. Newport as to its villas, and all that, is most repulsive to me. I really did n't know how little charm and how much shabbiness there was about the place. There are not more than three or four houses out of the whole lot that are not offensive, in some way, externally. But the mild nature grows on one every day. This afternoon, God willing, I shall spend on Paradise.[1]

The Tweedies keep no horses, which makes one walk more or pay more than one would wish. The younger Seabury told me yesterday that he was just reading your "Roderick Hudson," but offered no [comment]. Colonel Waring

[1] The name of a rocky promontory near Newport.

said of your "American" to me: "I'm not a blind admirer of H. James, Jr., but I said to my wife after reading that first number, 'By Jove, I think he 's hit it this time!'" I think myself the thing opens very well indeed, you have a first-rate datum to work up, and I hope you 'll do it well.

Your last few letters home have breathed a tone of contentment and domestication in Paris which was very agreeable to get. . . . Your accounts of Ivan Sergeitch are delightful, and I envy you the possession of the young painter's intimacy. Give my best love to Ivan. I read his book which you sent home (foreign books sent by mail pay duty now, though; so send none but good ones), and although the vein of "morbidness" was so pronounced in the stories, yet the mysterious depths which his plummet sounds atone for all. It is the amount of life which a man feels that makes you value his mind, and Turguenieff has a sense of worlds within worlds whose existence is unsuspected by the vulgar. It amuses me to recommend his books to people who mention them as they would the novels of Wilkie Collins. You say we don't notice "Daniel Deronda." I find it extremely interesting. Gwendolen and her spouse are masterpieces of conception and delineation. Her ideal figures are much vaguer and thinner. But her "sapience," as you excellently call it, passes all decent bounds. There is something essentially womanish in the irrepressible garrulity of her moral reflections. Why is it that it makes women feel so good to moralize? Man philosophizes as a matter of business, because he must,—he does it to a purpose and then lets it rest; but women don't seem to get over being tickled at the discovery that they have the faculty; hence the tedious iteration and restlessness of George Eliot's commentary on life. The La Farges are absent. Yours always,

W. J.

Under the title "Bain and Renouvier," James contributed a review containing a brief discussion of free will and determinism to the "Nation" of June 8, 1876. He of course sent a copy to Renouvier. The following letter begins with a reference to Renouvier's acknowledgment. James had been acquainted with Renouvier's work since 1868, when, as the reader will recall, he read a number of the "Année Philosophique," Renouvier's annual survey of contemporary philosophy, for the first time. The diary entry already quoted from the year 1870 has shown what effect Renouvier's essays then had on his mind. His admiration for the elder philosopher was great and he cherished it loyally for the rest of his life. Indeed, in the unfinished manuscript, which was published posthumously as "Some Problems of Philosophy," James looked back at the formative period of his own philosophical thinking and wrote: "Renouvier was one of the greatest of philosophic characters, and but for the decisive impression made on me in the seventies by his masterly advocacy of pluralism I might never have got free from the monistic superstition under which I had grown up." In time he made Renouvier's acquaintance in France and wrote to him often. He examined and discussed his writings with college classes. Occasionally he reported these discussions and read Renouvier's answers to the students. On the other side, Renouvier paid James the compliment of printing or translating several of his papers in the "Critique Philosophique," and thus brought him early to the notice of French readers.

To Charles Renouvier.

CAMBRIDGE, *July* 29, 1876.

MY DEAR SIR,— I am quite overcome by your appreciation of my poor little article in the "Nation." It gratifies

me extremely to hear from your own lips that my apprehension of your thoughts is accurate. In so despicably brief a space as that which a newspaper affords, I could hardly hope to attain any other quality than that, and perhaps clearness. I had written another paragraph of pure eulogy of your powers, which the editor suppressed, to my great regret, for want of room. I need not repeat to you again how grateful I feel to you for all I have learned from your admirable writings. I do what lies in my feeble power to assist the propagation of your works here, but *students* of philosophy are rare here as everywhere. It astonishes me, nevertheless, that you have had to wait so long for general recognition. Only a few months ago I had the pleasure of introducing to your "Essais" two *professors* of philosophy, able and learned men, who hardly knew your name!! But I am perfectly convinced that it is a mere affair of time, and that you will take your place in the general History of Speculation as the classical and finished representative of the tendency which was begun by Hume, and to which writers before you had made only fragmentary contributions, whilst you have fused the whole matter into a solid, elegant and definitive system, perfectly consistent, and capable, by reason of its moral vitality, of becoming popular, so far as that is permitted to philosophic systems. After your Essays, it seems to me that the only important question is the deepest one of all, the one between the principle of contradiction, and the *Sein und Nichts*.[1] You have brought it to that clear issue; and extremely as I value your logical attitude, it would be uncandid of me (after what I have said) not to confess that there are certain psychological and moral facts, which make me, as I stand today, unable wholly to commit myself to your position,

[1] Being and Non-Being.

to burn my ships behind me, and proclaim the belief in the *one* and the many to be the Original Sin of the mind. I long for leisure to study up these questions. I have been teaching anatomy and physiology in Harvard College here. Next year, I add a course of physiological psychology, using, for certain practical reasons, Spencer's "Psychology" as a textbook. My health is not strong; I find that laboratory work and study, too, are more than I can attend to. It is therefore not impossible that I may in 1877–8 be transferred to the philosophical department, in which there is likely to be a vacancy. If so, you may depend upon it that the name of Renouvier will be as familiar as that of Descartes to the Bachelors of Arts who leave these walls. Believe me with the greatest respect and gratitude, faithfully yours,

Wm. James.

. . . I must add a *vivat* to your "Critique Philosophique," which keeps up so ably and bravely! And although it is probably an entirely superfluous recommendation, I cannot refrain from calling your attention to the most robust of English philosophic writers, [Shadworth] Hodgson, whose "Time and Space" was published in 1865 by Longmans, and whose "Theory of Practice," in two volumes, followed it in 1870.

In connection with the allusion to two professors of philosophy who hardly knew Renouvier's name, it would be fair to say that James was acutely conscious of the prevailing academic conditions. He was, in fact, one among a few younger men who were already rejuvenating the teaching of philosophy in American colleges. They began their work under difficult conditions.

Dr. G. Stanley Hall wrote an open letter to the "Nation" in 1876, in which he said: —

"I have often wished that the 'Nation' would devote

some space to the condition of philosophy in American colleges. Within the last few years I have visited the class-rooms of many of our best institutions, and believe that there are few if any branches which are so inadequately taught as those generally roughly classed as philosophy. Deductive logic, or the syllogism, is the most thoroughly dwelt upon, while induction, æsthetic and psychological and ethical studies, and especially the history of the leading systems of philosophy, ancient and modern, and the marvellous new developments in England and Germany, are almost entirely ignored. The persistent use of Hamilton, Butler's 'Analogy' and a score of treatises on 'moral science,' which deduce all the ground of obligation from theological considerations, as text-books, is largely responsible for the supposed unpopularity of the studies. . . . I think the success which has attended the recent lecture courses at Cambridge on modern systems of philosophy, and on æsthetic studies of literature and the fine arts, shows plainly how much might be accomplished in this direction by the proper method of instruction."

James's comment on this, printed anonymously in the "Nation" for September 21, 1876, expressed his view of the situation more fully:—

"The philosophical teaching, as a rule, in our higher seminaries is in the hands of the president, who is usually a minister of the Gospel, and, as he more often owes his position to general excellence of character and administrative faculty than to any speculative gifts or propensities, it usually follows that 'safeness' becomes the main characteristic of his tuition; that his classes are edified rather than awakened, and leave college with the generous youthful impulse, to reflect on the world and our position in it, rather dampened and discouraged than stimulated by the lifeless

discussions and flabby formulas they have had to commit to memory. . . .

"Let it not be supposed that we are prejudging the question whether the final results of speculation will be friendly or hostile to the formulas of Christian thought. All we contend for is that we, like the Greeks and the Germans, should now attack things as if there were no official answer preoccupying the field. At present we are bribed beforehand by our reverence or dislike for the official answer; and the free-thinking tendency which the 'Popular Science Monthly,' for example, represents, is condemned to an even more dismal shallowness than the spiritualistic systems of our text-books of 'Mental Science.' We work with one eye on our problem, and with the other on the consequences to our enemy or to our lawgiver, as the case may be; the result in both cases is mediocrity.

"If the best use of our colleges is to give young men a wider openness of mind and a more flexible way of thinking than special technical training can generate, then we hold that philosophy (taken in the broad sense in which our correspondent uses the word) is the most important of all college studies. However skeptical one may be of the attainment of universal truths (and to make our position more emphatic, we are willing here to concede the extreme Positivistic position), one can never deny that philosophic study means the habit of always seeing an alternative, of not taking the usual for granted, of making conventionalities fluid again, of imagining foreign states of mind. In a word, it means the possession of mental perspective. Touchstone's question, 'Hast any philosophy in thee, shepherd?' will never cease to be one of the tests of a well-born nature. It says, Is there space and air in your mind, or must your companions gasp for breath whenever they

talk with you? And if our colleges are to make men, and not machines, they should look, above all things, to this aspect of their influence. . . .

"As for philosophy, technically so called, or the reflection of man on his relations with the universe, its educational essence lies in the quickening of the spirit to its *problems*. What doctrines students take from their teachers are of little consequence provided they catch from them the living, philosophic attitude of mind, the independent, personal look at all the data of life, and the eagerness to harmonize them. . . .

"In short, philosophy, like Molière, claims her own where she finds it. She finds much of it today in physics and natural history, and must and will educate herself accordingly. . . . Meanwhile, when we find announced that the students in Harvard College next year may study any or all of the following works under the guidance of different professors,— Locke's 'Essay,' Kant's 'Kritik,' Schopenhauer and Hartmann, Hodgson's 'Theory of Practice,' and Spencer's 'Psychology,' — we need not complain of universal academic stagnation, even today."

VIII

1878–1883

Marriage — Contract for the Psychology — European Colleagues — Death of his Parents

EARLY in 1876 James had been introduced by their common friend Thomas Davidson (that ardent and lovable man whom he sketched with incomparable strokes in "A Knight Errant of the Intellectual Life") to Miss Alice H. Gibbens, and the next day he wrote to his brother Wilky that he had met "the future Mrs. W. J." Miss Gibbens had grown up in Weymouth, a pleasant little Massachusetts town in which several generations of her ancestors had lived comfortably and which was then still untouched by the "development" that later converted it and its neighbour, Quincy, into unseemly stone-quarriers' suburbs. In 1876 she had just returned, with her widowed mother and two younger sisters, from a five-years' residence in Europe and was teaching in a school for girls in Boston. On July 10, 1878, after a short engagement, he and Miss Gibbens were married by the Reverend Rufus Ellis at the house of the bride's grandmother in Boston.

It must be left to a later day and a less intimate and partial hand to do adequate justice to a marriage which was happy in the rarest and fullest sense, and which was soon to work an abiding transformation in James's health and spirits. No mere devotion could have achieved the skill and care with which his wife understood and helped him. Family duties and responsibilities, often grave and worrisome enough, weighed lightly in the balance against the

tranquillity and confidence that his new domesticity soon brought him. During the twenty-one years that immediately followed his marriage he accomplished an amount of teaching, college committee-service and administration, friendly and helpful personal intercourse with his students, reading and book-writing, original research, not to speak of his initial excursions into the field of psychical research, and a good deal of popular lecturing to eke out his income, that would have astonished anyone who had known him only during the early seventies, and that would have honored the capacity and endurance of any man. The serener tone of his letters soon contrasts itself with much that has gone before. The occasional references to fatigue, insomnia, and eye-strain, which still occur in his correspondence are explained by the amount of work he imposed upon himself rather than by the lack of strength with which he met his tasks.

Meanwhile his wife, who entered into all his plans and undertakings with unfailing understanding and high spirit, stood guard over his library door, protected him from interruptions and distractions, managed the household and the children and the family business, helped him to order his day and to see and entertain his friends at convenient times, sped him off on occasional much-needed vacations, and encouraged him to all his major undertakings, with a sustaining skill and cheer which need not be described to anyone who knew his household. To the importance of her companionship it is still, happily, impossible to do justice. If consulted, she would not tolerate even this allusion; yet to gloss over her sustaining influence entirely would be to do injustice to James himself.

The summer of 1878 was momentous in James's life for

another reason. In June, one month before his marriage, he contracted with Messrs. Henry Holt & Company to write a volume on Psychology for the "American Science Series" that they were beginning to publish. He was asked by Mr. Holt, in the course of preliminary correspondence, whether he could deliver the manuscript in a year's time. James replied (June, 1878): "My other engagements and my health both forbid the attempt to execute the work rapidly. Its quality too might then suffer. I don't think I could finish it inside of two years — say the fall of 1880." Thus he proposed to throw the book off rapidly. He doubtless conceived of it in the beginning as a more or less literary survey of the subject as it was then known, and he certainly did not foresee that he was going to devote twelve years of critical study and original research to its preparation.

Meanwhile, immediately after their marriage, James took his wife to the upper end of Keene Valley in the Adirondacks for the rest of the summer. They both knew and loved the region already. Indeed, although there has been no occasion to mention it before, Keene Valley had already become for James the playground toward which he turned most eagerly when summer came. It never lost its charm for him; he managed to spend a week or two of almost every year there or nearby; and allusions to the region will appear in a number of later letters.

At the head of this valley, in the basin of the Ausable Lakes and on the surrounding slopes of the most interesting group of mountains in the Adirondacks, a great tract of forest has been preserved. Giant, Noonmark, Colvin, and the Gothics raise their splendid ridges and summits to the enclosing horizon, and Dix, Haystack, and Marcy, the

last the highest mountain of the Adirondack range, are within a day's walk of the little community that used to be known as "Beede's." Where the Ausable Club's picturesque golf-course is now laid out, the fields of Smith Beede's farm then surrounded his primitive, white-painted hotel. Half a mile to the eastward, in a patch of rocky pasture beside Giant Brook, stood the original Beede farmhouse, and this Henry P. Bowditch, Charles and James Putnam, and William James had bought for a few hundred dollars (subject to Beede's cautious proviso in the deed that "the purchasers are to keep no boarders"). They had adapted the little story-and-a-half dwelling to their own purposes and converted its surrounding sheds and pens into habitable shanties of the simplest kind. So they established a sort of camp, with the mountains for their climbing, the brook to bathe in, and the primeval forest fragrant about them.

With a friend or native guide,— or often alone, with a book and lunch in his light rücksack,— James would go off for a long day's walk on one of the mountain trails. He liked to start early and to spend several hours at midday stretched out on the sheltered side of an open ridge or summit. In this way he would combine a day of outdoor exercise with fifty to eighty pages of professional reading, the daily stint to which he often held himself in his holidays.

In the summer of seventy-eight he planned to combine this sort of refreshment with work on the "Psychology." The plan seemed a little innocent to at least one friend,— Francis J. Child,— who said in a letter to James Russell Lowell: "William has already begun a Manual of Psychology — in the honeymoon; — but they are both writing it."

To Francis J. Child.

[Dictated to Mrs. James]

KEENE VALLEY, *Aug.* 16 [1878].

CARISSIMO,— Daily since the first instant have we trembled with joyous expectancy of your holiday face arriving at our door. Daily have we dashed the teardrop of disappointment from our common eye! And now to get a letter instead of your revered form! It is shameful. We are dying with the tedium of each other's society and you would make the wheels of life go round again. Your excursion to Scarborough is simply criminal under the circumstances. You know we longed to see you. It is not too late to repair your fault, for although we shall not outstay the 1st of September, you would find the Putnams and the best thirty-five-year-old medical society in Boston to keep you company after we go. You had better come from Scarborough through Portland direct to Burlington by the White Mt. R.R. From Burlington take boat to Westport, whence stage to Beede's and our beating heart. But such is the crassitude of your malignity that after this we hardly dare expect you. Seriously, how could you be so insane?

As for the remaining matter of your somewhat illegible letter, what is this mythological and poetical talk about psychology and Psyche and keeping back a manuscript composed during a honeymoon? The only Psyche now recognized by science is a decapitated frog whose writhings express deeper truths than your weakminded poets ever dreamed. *She* (not Psyche but the bride) loves all these doctrines which are quite novel to her mind, hitherto accustomed to all sorts of mysticism and superstitions. She swears entirely by reflex action now, and believes in universal *Nothwendigkeit.* Hope not with your ballad-mongering ever to gain an influence.

We have spent, however, a ballad-like summer in this delicious cot among the hills. We only needed crooks and a flock of sheep. I need not say that our psychic reaction has been one of content — perhaps as great as ever enjoyed by man.

So farewell, false friend, till such near time as your ehrwürdig person decorate our hearth at Mrs. Hanks's in Harvard St.

Communicate our hearty love to Mrs. Child and believe us your always doting

(W. and A.) J.

And for Heaven's sake *come* while yet there is time!

Wm.

When the College opened in the autumn of seventy-eight James and his wife returned to Cambridge and lived for a few months in lodgings at 387 Harvard Street. The next letter begins a series from which a number of later letters will be given. One of the warmest of James's lifelong friendships was with Miss Frances R. Morse of Boston. The "exquisite Mary" referred to near the end is her sister, later Mrs. John W. Elliot.

To Miss Frances R. Morse.

[Dictated to Mrs. James]

Cambridge, *Dec.* 26, 1878.

Our dear Fanny,— I (W.) shield myself under my wife's handwriting to drop that formal style of address which has so long cast its cold shadow over our intercourse, and for which, now that I have become an old fogy whilst you still remain a blooming child, there seems no further good reason. Are you willing that henceforward we should call each other by our first names? If so, respond in kind. I

have got into the habit of dictating to *her* all that I write, in order to save my eyes. This letter is from both of us.

Your letter from Brighton of Oct. 15th was duly and gladly received. You have since then seen a great many things, and we have heard of you occasionally, latest of your ascent of the Nile with the Longfellows. They will be pleasant companions and I hope the long rest, delicious climate and beautiful outlook of that voyage will do —— a world of good. It is too pitiful to think of her breaking down just at a time when one's active faculties have so much incitement to exert themselves. I am glad your mother is so much better. And how you will enjoy the sights of the winter! Don't you wish you had taken history instead of English literature!

We are very happily "boarding" on the corner of Harvard and Ware Street, next door to old Mrs. Cary's, where the Tappans used to live. We have absolutely no housekeeping trouble; we live surrounded by our wedding presents, and can devote all our energies to studying our lessons, dining with our respective mothers-in-law, receiving and repaying our "calls," which average one a day, and anxiously keeping our accounts in a little book so as to see where the trouble is if both ends don't meet.

We meant to have sent you this letter on Christmas day, but it was crowded out by many interruptions. We had, considering the age of the world and the hard times, quite a show of Xmas gifts and mild festivities.

. . . I suppose you get your "Nation" regularly on the Nile, so I make no comments on public affairs. We all feel sorry for poor old England just now. It really seems as if with us things were settling down upon a solid and orderly basis of general frugality. Keen cold weather, bare ground, and clear sky, west wind filling the air with clouds of frozen

dust, and an engagement at the dentist's in an hour from this will seem to you on the Nile like tales told by an idiot. Still they are true for me. Pray write again and let us hear that you are all well, especially the exquisite Mary, to whom give lots of love, and with plenty to your parents and self, believe me, yours faithfully,

Wm. James.

The passage which follows is taken from a letter to Mrs. James, of about this time. It is so unusual a bit of self-analysis that it is included here. James himself never failed to recognize that every man's thought is biased by his temperament as well as guided by purely rational considerations.

To Mrs. James.

. . . I have often thought that the best way to define a man's character would be to seek out the particular mental or moral attitude in which, when it came upon him, he felt himself most deeply and intensely active and alive. At such moments there is a voice inside which speaks and says: "*This* is the real me!" And afterwards, considering the circumstances in which the man is placed, and noting how some of them are fitted to evoke this attitude, whilst others do not call for it, an outside observer may be able to prophesy where the man may fail, where succeed, where be happy and where miserable. Now as well as I can describe it, this characteristic attitude in me always involves an element of active tension, of holding my own, as it were, and trusting outward things to perform their part so as to make it a full harmony, but without any *guaranty* that they will. Make it a guaranty — and the attitude immediately becomes to my consciousness stagnant and stingless. Take

away the guaranty, and I feel (provided I am *überhaupt* in vigorous condition) a sort of deep enthusiastic bliss, of bitter willingness to do and suffer anything, which translates itself physically by a kind of stinging pain inside my breast-bone (don't smile at this — it is to me an essential element of the whole thing!), and which, although it is a mere mood or emotion to which I can give no form in words, authenticates itself to me as the deepest principle of all active and theoretic determination which I possess. . . .

W. J.

The next letter contains the first reference to work on the "Psychology." It also introduces into this volume the name and personality of a colleague-to-be with whom James's relations were destined to be close and permanent.

Josiah Royce was then a young man "from the intellectual barrens of California" whose brilliant work was still to be done, and whose philosophic genius had not yet been disclosed to the public, although it may fairly be said to have been announced by every line of his engagingly Socrates-like face and figure. He had been born and brought up among the most primitive surroundings in Grass Valley, California, and won his way to a brief period of study in Germany and to a degree at Johns Hopkins in 1878. While yet a student there, he paid a visit to Cambridge, and he has left his own quotable record of the meeting which resulted, and of what followed.

"My real acquaintance with [James] began one summer-day in 1877, when I first visited him in [his father's] house on Quincy Street, and was permitted to pour out my soul to somebody who really seemed to believe that a young man might rightfully devote his life to philosophy if he chose. I was then a student at the Johns Hopkins University. The

opportunities for a life-work in philosophy in this country were few. Most of my friends and advisers had long been telling me to let the subject alone. Perhaps, so far as I was concerned, their advice was sound; but in any case I was, so far, incapable of accepting that advice. Yet if somebody had not been ready to tell me that I had a right to work for truth in my own way, I should ere long have been quite discouraged. I do not know what I then could have done. James found me at once — made out what my essential interests were at our first interview, accepted me with all my imperfections, as one of those many souls who ought to be able to find themselves in their own way, gave a patient and willing ear to just my variety of philosophical experience, and used his influence from that time on, not to win me as a follower, but to give me my chance. It was upon his responsibility that I was later led to get my first opportunities here at Harvard."[1]

The opportunities did not ripen until 1882–83, however; and in the meanwhile Royce returned to the young University of California as an instructor in logic and rhetoric. Letters written to him there will show how cordially James continued to sympathize with the aspirations of his young friend, and how eagerly he fostered the possibility of an appointment to the Harvard philosophical department. When the opportunity arose, James seized it. Thereafter he and Royce saw each other so constantly in Cambridge that there were not many occasions for either to write letters to the other. Instead, allusions to Royce appear frequently in the letters to other people.

The philosophical club which is alluded to at the end of the letter was presided over by Dr. W. T. Harris and held informal meetings in Boston during this winter. It was

[1] *Harvard Graduates' Magazine*, vol. XVIII, p. 631 (June, 1910).

described in the Essay on Davidson. (See *Memories and Studies*, pages 81, 82.) Dr. C. C. Everett, Prof. G. H. Palmer, and Thomas Davidson were among the members.

To Josiah Royce.

CAMBRIDGE, *Feb.* 16 [1879].

MY DEAR ROYCE,— Your letter was most welcome. I had often found myself wondering how you were getting on, and your wail as the solitary philosopher between Behrings' Strait and Tierra del Fuego has a grand, lonesome picturesqueness about it. I am sorry your surroundings are not more mentally congenial. But recollect your extreme youth and the fact that you are making a living and practising yourself in the pedagogic art, *überhaupt*. You might be forced to do something much farther away from your chosen line, and even then not make a living. I think you are a lucky youth even as matters stand. Unexpected chances are always turning up. A fortnight ago President Eliot was asked to recommend some one for a $5000 professorship of philosophy in the New York City College. One Griffin of Amherst was finally appointed. I imagine that Gilman [of Johns Hopkins] is keeping his eye on you and only waiting for the disgrace of youth to fade from your person.

I liked your article on Schiller very much, and hope you will send more to Harris. That most villainous of editors, as I am told, has himself been to Baltimore lately as an office-seeker. But the rumor may be false. In some respects he might be a useful man for the Johns Hopkins University, but I would give no more for his judgment than for that of a Digger Indian. I hope you will write something about Hodgson. He is quite as worthy as Kant of supporting any number of parasites and partial assimilators of his

substance. My sentence, I perceive, has a rather uncomplimentary sound. I meant only to say that you should not be deterred from treating him in your own way from fear of inadequacy. All his commentators must undoubtedly be inadequate for some time to come; but they will all help each other out. He seems to me the wealthiest mine of thought I ever met with.

With me, save for my eyes, things are jogging along smoothly. I am writing (very slowly) what may become a text-book of psychology. A proposal from Gilman to teach in Baltimore three months yearly for the next three years had to be declined as incompatible with work here. I will send you a corrected copy of Harris's journal with my article on Space, which was printed without my seeing the proof.

I suppose you subscribe to "Mind." The only decent thing I have ever written will, I hope, appear in the July number of that sheet.[1] The delays of publication are fearful. Most of this was written in 1877. If it ever sees the light, I hope you will let me know what you think of it, and how it tallies with your own theory of the Concept, which latter I would fain swallow and digest. I wish you belonged to our philosophic club here. It is very helpful to the uprooting of weeds from one's own mind as well as the detection of beams in one's neighbor's eyes. Write often and believe me faithfully yours,

Wm. James.

[1] "The only decent thing I have ever written" appeared in *Mind* under the title "The Sentiment of Rationality." A footnote (p. 346) ran as follows: "This article is the first chapter of a psychological work on the motives which lead men to philosophize. It deals with the purely theoretic or logical impulse. Other chapters treat of practical and emotional motives, and in the conclusion an attempt is made to use the motives as tests of the soundness of different philosophies."

To Josiah Royce.

CAMBRIDGE, *Feb.* 3, 1880.

BELOVED ROYCE!— So far was I from having forgotten you that I had been revolving in my mind, on the very day when your letter came, the rhetorical formulas of objurgation with which I was to begin a page of inquiries of you: whether you were dead and buried or had become an idiot or were sick or blind or what, that you sent no word of yourself. *I* am blind as ever, which may excuse my silence.

First of all *Glückwünsche* as to your *Verlobung!* which, like the true philosopher that you are, you mention parenthetically and without names, dates, numbers of dollars, etc., etc. I think it shows great sense in her, and no small amount of it in you, whoe'er she be. I have found in marriage a calm and repose I never knew before, and only wish I had done the thing ten years earlier. I think the lateness of our usual marriages is a bad thing, and hope your engagement will not last very long.

It is refreshing to hear your account of philosophic work. . . . I'm sorry you 've given up your article on Hodgson. He *is* obscure enough, and makes me sometimes wonder whether the *ignotum* does not pass itself off for the *magnifico* in his pages. I enclose his photograph as a loan, trusting you will return it soon. I will never write again for Harris's journal. He refused an article of mine a year ago "for lack of room," and has postponed the printing of two admirable original articles by T. Davidson and Elliot Cabot for the last ten months or more, in order to accommodate Mrs. Channing's verses and Miss ——'s drivel about the school of Athens, etc., etc. It is too loathsome. Harris has resigned his school position in St. Louis and will, I am told, come East to live. I know not whether he means to lay siege to the Johns Hopkins professorship.

My ignorant prejudice against all Hegelians, except Hegel himself, grows wusser and wusser. Their sacerdotal airs! and their sterility! Contemplating their navels and the syllable *oum!* My dear friend Palmer, assistant professor of philosophy here, is already one of the white-winged band, having been made captive by Caird in two summers of vacation in Scotland. . . . The ineffectiveness and impotence of the ending of [Caird's] work on Kant seem to me simply scandalous, after its pretentious (and able) beginning. What do you think of Carveth [Reid]'s Essay on Shadworth [Hodgson]? I have n't read it. Our Philosophic Club here is given up this year — I think we 're all rather sick of each other's voices. My teaching is small in numbers, though my men are good. I 've tried Renouvier as a text-book — for the last time! His exposition offers too many difficulties. I enjoyed your Rhapsody on Space, and hereby pledge myself to buy two copies of your work ten years hence, and to devote the rest of my life to the propagation of its doctrines. I despise my own article,[1] which was dashed off for a momentary purpose and published for another. But I don't see why its main doctrine, from a psychologic and sublunary point of view, is not sound; and I think I can, if my psychology ever gets writ, set it down in decently clear and orderly form. All *deducers* of space are, I am sure, mythologists. You are, after all, not so very much isolated in California. We are all isolated —"columns left alone of a temple once complete," etc. Books are our companions more than men. But I wish nevertheless, and firmly expect, that somehow or other you will get a call East, and within my humble sphere of power I will do what I can to further that end. My accursed eye-sight balks me always about study and pro-

[1] "The Spatial Quale," *Journal of Speculative Philosophy*, 1879, vol. XIII, p. 64.

duction. *Ora pro me!* With most respectful and devout regards to the fair Object, believe me always your

Wm. James.

To Charles Renouvier.

Cambridge, *June* 1, 1880.

My dear Monsieur Renouvier,— My last lesson in the course on your "Essais" took place today. The final examination occurs this week. The students have been profoundly interested, though their reactions on your teaching seem as diverse as their personalities; one (the maturest of all) being yours body and soul, another turning out a strongly materialistic fatalist! and the rest occupying positions of mixed doubt and assent; all however (but one) being convinced by your treatment of freedom and certitude.

As for myself, I must frankly confess to you that I am more unsettled than I have been for years. I have read several times over your reply to Lotze, and your reply to my letter. The latter was fully discussed in the class. The former seems to me a perfectly masterly expression of a certain intellectual position, and with the latter, I think it makes it perfectly clear to me where our divergence lies. I can formulate all your reasonings for myself, but — dare I say it? — they fail to awaken conviction. It seems as if, the simpler the point, the more hopeless the disagreement in philosophy. But I will enter into no further discussion now. I think it will be profitable for me, for some time to come, inwardly to digest the matters in question and your utterances before trying to articulate any more opinions.

I am overwhelmed with duties at present, and shall very shortly sail for England to pass part of the vacation; maybe I shall get to the Continent and see you. If we meet, I hope you will treat my heresies on the question of the

Infinite with the indulgence and magnanimity which your doctrine of freedom in theoretic affirmations exacts!! I will send you in a day or two an essay which develops your psychology of the voluntary process, and which I hope will give you pleasure.

Pray excuse the haste and superficiality of this note, which is only meant to explain why I do not write at greater length and to announce my hope of soon grasping you by the hand and assuring you in person of my devotion and indebtedness. Always yours,

WM. JAMES.

James sailed in June a good deal fagged by his year's work, and got back by the first week of September, having spent most of the interval seeking solitude and refreshment in the Alps and Northern Italy. On his way home he paid his respects to Renouvier at Avignon, but otherwise made no effort to meet his European colleagues.

To Charles Renouvier.

CAMBRIDGE, *Dec.* 27, 1880.

MY DEAR MONSIEUR RENOUVIER,— Your note and the conclusion of my article in the "Critique" came together this morning. It gives me almost a feeling of pain that you, at your age and with your achievements, should be spending your time in translating my feeble words, when by every principle of right *I* should be engaged in turning your invaluable writings into English. The state of my eyes is, as you know, my excuse for this as for all other shortcomings. I have not even read the whole of your translation of [my] "Feeling of Effort," though the passages I have perused have seemed to me excellently well done. My exposition strikes me as rather complicated now. It was written in great haste and,

were I to rewrite it, it should be simpler. The omissions of which you speak are of no importance whatever.

I have read your discussion with Lotze in the "Revue Philosophique" and agree with Hodgson that you carry off there the honors of the battle. *Quant au fond de la question*, however, I am still in doubt and wait for the light of further reflexion to settle my opinion. The matter in my mind complicates itself with the question of a universal ego. If time and space are not *in se*, do we not need an enveloping ego to make continuous the times and spaces, not necessarily coincident, of the partial egos? On this question, as I told you, I will not fail to write again when I get new light, which I trust may decide me in your favor.

My principal amusement this winter has been resisting the inroads of Hegelism in our University. My colleague Palmer, a recent convert and a man of much ability, has been making an active propaganda among the more advanced students. It is a strange thing, this resurrection of Hegel in England and here, after his burial in Germany. I think his philosophy will probably have an important influence on the development of our liberal form of Christianity. It gives a quasi-metaphysic backbone which this theology has always been in need of, but it is too fundamentally rotten and charlatanish to last long. As a reaction against materialistic evolutionism it has its use, only this evolutionism is fertile while Hegelism is absolutely sterile.

I think often of the too-short hours I spent with you and Monsieur Pillon and wish they might return. Believe me with the warmest thanks and regards, yours faithfully,

Wm. James.

In August of 1882 James arranged with the College for a year's leave of absence, and sailed for Europe again, this

time with the double purpose of giving himself a vacation and of meeting some of the European investigators who were working on the problems in which he had become absorbed.

He landed in England, and paused there just long enough to throw his brother Henry into the state of half-resentful bewilderment that invariably resulted from their first European reunions. Henry, to whom Europe, and England in particular, had already become an absorbing passion and for whom American reactions upon Europe were still an unexhausted theme, greeted every arriving American with eager curiosity and a confident expectation that the stranger would "register" impressions of the most charming enchantment and pleasûre for his edification. William, on the other hand, was always most under the European spell when in America; and — whether moved by the constitutional restlessness that seized him so soon as ever he began to travel, or by the perversity that was a fascinating trait in his character and was usually provoked by his younger brother's admiring neighborhood — he was always most ardently American when on European soil. Thus his first words of greeting to Henry on stepping out of the steamer-train were: "My! — how cramped and inferior England seems! After all, it 's poor old Europe, just as it used to be in our dreary boyhood! America may be raw and shrill, but I could never live with this as you do! I'm going to hurry down to Switzerland [or wherever] and then home again as soon as may be. It was a mistake to come over! I thought it would do me good. Hereafter I'll stay at home. You'll have to come to America if you want to see the family."

The effect on Henry can better be imagined than described. Time never accustomed him to these collisions,

even though he learned to expect them. England inferior! A mistake to come abroad! Horror and consternation are weak terms by which to describe his feelings; and nothing but a devotion seldom existing between brothers, and a lively interest in the astonishing phenomenon of such a reaction, ever carried him through the hour. He usually ended by hurrying William onward — anywhere — within the day if possible — and remained alone to ejaculate, to exclaim and to expatiate for weeks on the rude and exciting cyclone that had burst upon him and passed by.

On this occasion it took only two days for William to start on from London for the Rhine, Nüremburg, and Vienna; then to Venice, where he idled for the first half of October. After this short pause he returned to Prague; and then, working northward, consumed the autumn in visiting the universities of Dresden, Berlin, Leipzig, Liège and Paris. Intimate letters to his wife, who had remained in Cambridge with their two little boys, are almost the only ones that survive. A few passages from these will therefore be included.

To Mrs. James.

VIENNA, *Sept.* 24, 1882.

. . . I wish you could have been with me yesterday to see some French pictures at the "Internationale Kunst Ausstellung"; they gave an idea of the vigor of France in that way just now. One, a peasant woman, in all her brutish loutishness sitting staring before her at noonday on the grass she's been cutting, while the man lies flat on his back with straw hat over face. She with such a look of infinite unawakenedness, such childlike virginity under her shapeless body and in her face, as to make it a poem.[1]

[1] Bastien-Lepage's Les Foins (The Hay-Makers).

Dear, perhaps the deepest impression I've got since I've been in Germany is that made on me by the indefatigable beavers of old wrinkled peasant women, striding like men through the streets, dragging their carts or lugging their baskets, minding their business, seeming to notice nothing, in the stream of luxury and vice, but belonging far away, to something better and purer. Their poor, old, ravaged and stiffened faces, their poor old bodies dried up with ceaseless toil, their patient souls make me weep. "They are our conscripts." They are the venerable ones whom we should reverence. All the mystery of womanhood seems incarnated in their ugly being — the Mothers! the Mothers! Ye are all one! Yes, Alice dear, what I love in you is only what these blessed old creatures have; and I'm glad and proud, when I think of my own dear Mother with tears running down my face, to know that she is one with these.[1] Good-night, good-night! . . .

To Mrs. James.

AUSSIG, BOHEMIA, *Nov.* 2, 1882.

. . . As for Prague, *veni*, *vidi*, *vici*. I went there with much trepidation to do my social-scientific duty. The mighty Hering in especial intimidated me beforehand; but having taken the plunge, the cutaneous glow and "euphoria" (*vide* dictionary) succeeded, and I have rarely enjoyed a forty-eight hours better, in spite of the fact that the good and sharp-nosed Stumpf (whose book "Über die Raumvorstellungen" I verily believe thou art capable of never having noticed the cover of!) insisted on trotting me about, day and night, over the whole length and breadth of Prague, and that [Ernst] Mach (Professor of Physics), genius of all trades, simply took Stumpf's place to do the

[1] *Vide* Introduction, p. 9 *supra*.

same. I heard [Ewald] Hering give a very poor physiology lecture and Mach a beautiful physical one. I presented them with my visiting card, saying that I was with their "Schriften sehr vertraut und wollte nicht eher Prague verlassen als bis ich wenigstens ein Paar Worte mit ihnen umtauschte," etc.[1] They received me with open arms. I had an hour and a half's talk with Hering, which cleared up some things for me. He asked me to come to his house that evening, but I gave an evasive reply, being fearful of boring him. Meanwhile Mach came to my hotel and I spent four hours walking and supping with him at his club, an unforgettable conversation. I don't think anyone ever gave me so strong an impression of pure intellectual genius. He apparently has read everything and thought about everything, and has an absolute simplicity of manner and winningness of smile when his face lights up, that are charming.

With Stumpf I spent five hours on Monday evening (this is Thursday), three on Wednesday morning and four in the afternoon; so I feel rather intimate. A clear-headed and just-minded, though pale and anxious-looking man in poor health. He had another philosopher named Marty [?] to dine with me yesterday — jolly young fellow. My native *Geschwätzigkeit*[2] triumphed over even the difficulties of the German tongue; I careered over the field, taking the pitfalls and breastworks at full run, and was fairly astounded myself at coming in alive. I learned a good many things from them, both in the way of theory and fact, and shall probably keep up a correspondence with Stumpf. They are not so different from us as we think. Their greater thoroughness is largely the result of circumstances. I found

[1] That I was intimate with their writings and did not wish to leave Prague without exchanging a few words with them.

[2] Loquacity.

that I had a more *cosmopolitan* knowledge of modern philosophic literature than any of them, and shall on the whole feel much less intimidated by the thought of their like than hitherto.

My letters will hereafter, I feel sure, have a more jocund tone. Damn Italy! It is n't a good thing to stay with one's inferiors. With the nourishing breath of the German air, and the sort of smoky and leathery German smell, vigor and good spirits have set in. I have walked well and slept well and eaten well and read well, and in short begin to feel as I expected I should when I decided upon this arduous pilgrimage. Prague is a —— city — the adjective is hard to find; not magnificent, but everything is too honest and homely,— we have in fact no English word for the peculiar quality that good German things have, of depth, solidity, picturesqueness, magnitude and homely goodness combined. They have worked out a really great civilization. "Dienst ist Dienst"![1] said the gateman of a certain garden yesterday afternoon whom Stumpf was trying to persuade to let me in, as an American, to see the view five minutes after the closing hour had struck. *Dienst ist Dienst.* That is really the German motto everywhere — and I should like to know what American would ever think of justifying himself by just that formula. I say German of Prague, for it seems to me, in spite of the feverish nationalism of the natives, to be outwardly a pure German city. . . .

BERLIN, *Nov.* 9, 1882.

. . . Yesterday I went to the veterinary school to see H. Munk, the great brain vivisector. He was very cordial and poured out a torrent of talk for one and a half hours,

[1] Service is service.

though he could show me no animals. He gave me one of his new publications and introduced me to Dr. Baginsky (Professor Samuel Porter's favorite authority on the semicircular canals, whose work I treated superciliously in my article). So we opened on the semicircular canals, and Baginsky's torrent of words was even more overwhelming than Munk's. I never felt quite so helpless and small-boyish before, and am to this hour dizzy from the onslaught. In the evening at the house of Gizycki (a Docent on Ethics), to a "privatissimum" with a supper after it. Good, square, deep-chested talk again, which I could n't help contrasting with the whining tones of our students and of some of the members of the Hegel Club — I hate to leave the wholesome, tonic atmosphere, the land where one talks best when he talks manliest — slowest, distinctest, with most deliberate emphasis and strong voice. . . .

LEIPZIG, *Nov.* 11, 1882.

. . . Jones spoilt my incipient nap this afternoon and I adjourned to his room to meet Smith and Brown[1] again, with another American wild-cat reformer. Jones is too many for me — I'm glad I'm to get far off. Religion is well, moral regeneration is well, so is improvement of society, so are the courage, disinterestedness, ideality of all sorts, these men show in their lives; but I verily believe that the condition of being a man of the world, a gentleman, etc., carries something with it, an atmosphere, an outlook, a play, that all these things together fail to carry, and that is worth them all. I got so suffocated with their everlasting spiritual gossip! The falsest views and tastes somehow in a man of fashion are truer than the truest in a plebeian cad. And when I told the new man there that a "materialist"

[1] The true names of three compatriots, who may be living, are not given.

would have no difficulty in keeping his place in Harvard College provided he was well-bred, I said what was really the highest test of the College excellence. I suppose he thought it sounded cynical. *Their* sphere is with the masses struggling into light, not with us at Harvard; though I'm glad I can meet them cordially for a while now and then. Thou see'est I have some "spleen" on me today. . . .

LEIPZIG, *Nov.* 13, 1882.

. . . Yesterday was a splendid day within and without. . . . The old town delightful in its blackness and plainness. I heard several lecturers. Old Ludwig's lecture in the afternoon was memorable for the extraordinary impression of character he made on me. The traditional German professor in its highest sense. A rusty brown wig and broad-skirted brown coat, a voluminous black neckcloth, an absolute unexcitability of manner, a clean-shaven face so plebeian and at the same time so grandly carved, with its hooked nose and gentle kindly mouth and inexhaustible patience of expression, that I never saw the like. Then to Wundt, who has a more refined elocution than any one I've yet heard in Germany. He received me very kindly after the lecture in his laboratory, dimly trying to remember my writings, and I stay over today, against my intention, to go to his *psychologische Gesellschaft* tonight. Have been writing psychology most all day. . . .

In train for LIÈGE, *Nov.* 18, 1882.

. . . I believe I did n't tell you, in the bustle of traveling, much about Wundt. He made a very pleasant and personal impression on me, with his agreeable voice and ready, tooth-showing smile. His lecture also was very able, and my opinion of him is higher than before seeing him. But

he seemed very busy and showed no desire to see more of me than the present interview either time. The *psychologische Gesellschaft* I stayed over to see was postponed, but he did not propose to me to do anything else — to the gain of my ease, but to the loss of my vanity. Dear old Stumpf has been the friendliest of these fellows. With him I shall correspond. . . .

LIÈGE, *Nov.* 20, 1882.

. . . I am still at Delbœuf's, aching in every joint and muscle, weary in every nerve-cell, but unable to get away till tomorrow noon. I was to have started today. . . . The total lesson of what I have done in the past month is to make me quieter with my home-lot and readier to believe that it is one of the chosen places of the Earth. Certainly the instruction and facilities at our university are on the whole superior to anything I have seen; the rawnesses we mention with such affliction at home belong rather to the century than to us (witness the houses here); we are not a whit more isolated than they are here. In all Belgium there seem to be but two genuine philosophers; in Berlin they have little to do with each other, and I really believe that in my way I have a wider view of the field than anyone I've seen (I count out, of course, my ignorance of ancient authors). We are a sound country and my opinion of our essential worth has risen and not fallen. We only lack abdominal depth of temperament and the power to sit for an hour over a single pot of beer without being able to tell at the end of it what we've been thinking about. Also to reform our altogether abominable, infamous and infra-human voices and way of talking. (What *further* fatal defects hang together with that I don't know — it seems as if it must carry something very bad with it.) The first thing

to do is to establish in Cambridge a genuine German plebeian Kneipe club, to which all instructors and picked students shall be admitted. If that succeeds, we shall be perfect, especially if we talk therein with deeper voices. . . .

To Henry James.

PARIS, *Nov.* 22, 1882.

DEAR H.,— Found at Hottinguer's this A.M. your letter with all the enclosures — and a wail you had sent to Berlin. Also six letters from my wife and seven or eight others, not counting papers and magazines. I will mail back yours and father's letter to me. Alice [Mrs. W. J.] speaks of father's indubitable improvement in strength, but our sister Alice apparently is somewhat run down.— Paris looks delicious — I shall try to get settled as soon as possible and meanwhile feel as if the confusion of life was recommencing. I saw in Germany all the men I cared to see and talked with most of them. With three or four I had a really nutritious time. The trip has amply paid for itself. I found third-class *Nichtraucher* almost always empty and perfectly comfortable. The great use of such experiences is less the definite information you gain from anyone, than a sort of solidification of your own foothold on life. Nowhere did I see a university which seems to do for *all* its students anything like what Harvard does. Our methods throughout are better. It is only in the select "Seminaria" (private classes) that a few German students making researches with the professor gain something from him personally which his genius alone can give. I certainly got a most distinct impression of my own *information* in regard to *modern* philosophic matters being broader than that of any one I met, and our Harvard post of observation being more cosmopolitan. Delbœuf in Liège was an angel and much the

best teacher I've seen.[1] . . "The Century," with your very good portrait, etc., was at Hottinguer's this A.M., sent by my wife. I shall read it presently. I'm off now to see if I can get your leather trunk, sent from London, arrested by inundations, and ordered to be returned to Paris. I never needed its contents a second. And in your little American valise and my flabby black hand-bag and shawl-straps and a small satchel, I carried not only everything I used, but collected a whole library of books in Leipsig, some pieces of Venetian glass in their balky bolsters of sea-weed, a quart bottle of eau de Cologne, and a lot of other acquisitions. I feel remarkably tough now, and fairly ravenous for my psychologic work. Address Hottinguer's.

W. J.

James's mother had died during the preceding winter. Now, just after his arrival in Paris, he received news that his father was dangerously ill.

He went to London immediately, with the intention of getting home as soon as possible. On arriving at his brother Henry's lodgings, he found that Henry had already sailed. He also received a despatch advising him that the danger was not immediate and that he should wait. He remained, but with misgivings which the next news intensified.

To his Father.

BOLTON ST., LONDON, *Dec.* 14, 1882.

DARLING OLD FATHER,— Two letters, one from my Alice last night, and one from Aunt Kate to Harry just now, have

[1] "My tour in Germany was pleasant, and from the pedagogic point of view instructive; although its chief result was to make me more satisfied than ever with our Harvard College methods of teaching, and to make me feel that in America we have perhaps a more cosmopolitan post of observation than is elsewhere to be found." To Renouvier, Dec. 18, 1882.

somewhat dispelled the mystery in which the telegrams left your condition; and although their news is several days earlier than the telegrams, I am free to suppose that the latter report only an aggravation of the symptoms the letters describe. It is far more agreeable to think of this than of some dreadful unknown and sudden malady.

We have been so long accustomed to the hypothesis of your being taken away from us, especially during the past ten months, that the thought that this may be your last illness conveys no very sudden shock. You are old enough, you 've given your message to the world in many ways and will not be forgotten; you are here left alone, and on the other side, let us hope and pray, dear, dear old Mother is waiting for you to join her. If you go, it will not be an inharmonious thing. Only, if you are still in possession of your normal consciousness, I should like to see you once again before we part. I stayed here only in obedience to the last telegram, and am waiting now for Harry — who knows the exact state of my mind, and who will know yours — to telegraph again what I shall do. Meanwhile, my blessed old Father, I scribble this line (which may reach you though I should come too late), just to tell you how full of the tenderest memories and feelings about you my heart has for the last few days been filled. In that mysterious gulf of the past into which the present soon will fall and go back and back, yours is still for me the central figure. All my intellectual life I derive from you; and though we have often seemed at odds in the expression thereof, I'm sure there 's a harmony somewhere, and that our strivings will combine. What my debt to you is goes beyond all my power of estimating,— so early, so penetrating and so constant has been the influence. You need be in no anxiety about your literary remains. I will see them well

taken care of, and that your words shall not suffer for being concealed. At Paris I heard that Milsand, whose name you may remember in the "Revue des Deux Mondes" and elsewhere, was an admirer of the "Secret of Swedenborg," and Hodgson told me your last book had deeply impressed him. So will it be; especially, I think, if a collection of *extracts* from your various writings were published, after the manner of the extracts from Carlyle, Ruskin, & Co. I have long thought such a volume would be the best monument to you.— As for us; we shall live on each in his way, — feeling somewhat unprotected, old as we are, for the absence of the parental bosoms as a refuge, but holding fast together in that common sacred memory. We will stand by each other and by Alice, try to transmit the torch in our offspring as you did in us, and when the time comes for being gathered in, I pray we may, if not all, some at least, be as ripe as you. As for myself, I know what trouble I 've given you at various times through my peculiarities; and as my own boys grow up, I shall learn more and more of the kind of trial you had to overcome in superintending the development of a creature different from yourself, for whom you felt responsible. I say this merely to show how my *sympathy* with you is likely to grow much livelier, rather than to fade — and not for the sake of regrets.— As for the other side, and Mother, and our all possibly meeting, I *can't* say anything. More than ever at this moment do I feel that if that *were* true, all would be solved and justified. And it comes strangely over me in bidding you good-bye how a life is but a day and expresses mainly but a single note. It is so much like the act of bidding an ordinary good-night. Good-night, my sacred old Father! If I don't see you again — Farewell! a blessed farewell! Your

WILLIAM.

The elder Henry James died on the nineteenth of December. A cablegram was sent to London; and on learning of his father's death, James wrote a letter to his wife from which the following extract is taken.

To Mrs. James.

. . . Father's boyhood up in Albany, Grandmother's house, the father and brothers and sister, with their passions and turbulent histories, his burning, amputation and sickness, his college days and ramblings, his theological throes, his engagement and marriage and fatherhood, his finding more and more of the truths he finally settled down in, his travels in Europe, the days of the old house in New York and all the men I used to see there, at last his quieter motion down the later years of life in Newport, Boston and Cambridge, with his friends and correspondents about him, and his books more and more easily brought forth — how long, how long all these things were in the living, but how short their memory now is! What remains is a few printed pages, us and our children and some incalculable modifications of other people's lives, influenced this day or that by what he said or did. For me, the humor, the good spirits, the humanity, the faith in the divine, and the sense of his right to have a say about the deepest reasons of the universe, are what will stay by me. I wish I could believe I should transmit some of them to our babes. We all of us have some of his virtues and some of his shortcomings. Unlike the cool, dry thin-edged men who now abound, he was full of the fumes of the *ur-sprünglich* human nature; things turbid, more than he could formulate, wrought within him and made his judgments of rejection of so much of what was brought [before him] seem like revelations as

well as knock-down blows. . . . I hope that rich soil of human nature will not become more rare! . . .

Two months later James said in a letter to Mrs. Gibbens: "It is singular how I'm learning every day now how the thought of his comment on my experiences has hitherto formed an integral part of my daily consciousness, without my having realized it at all. I interrupt myself incessantly now in the old habit of imagining what he will say when I tell him this or that thing I have seen or heard."

James remained in London until mid-February of 1883, and took advantage of the opportunity to see more of certain men there — among them Shadworth Hodgson, Edmund Gurney, Croom Robertson, Frederick Pollock, Leslie Stephen, Carveth Reid, and Francis Galton. His eyes were troubling him again, but he did some writing on psychology. After paying another short visit to Paris, he sailed for home in March.

IX

1883–1890

Writing the "Principles of Psychology" — Psychical Research — The Place at Chocorua — The Irving Street House — The Paris Psychological Congress of 1889

James had now found his feet, professionally, as well as in other ways. He strode ahead on the next stage of his journey with a firmness of which he would have been incapable in the seventies, and carried a heavy burden of work forward, with never a long halt and without ever setting it down, until he had finished the two large volumes of the "Principles of Psychology" in 1890. The previous decade had counted steadily for inward clarification, for health and for confidence. He was no longer harassed by serious illnesses and pursued by the spectre of possible invalidism. Marriage, parenthood — these immense events in a man's spiritual journey — had happened for him within the last four years and had brought him new loves and ambitions. He was no longer perplexed by misgivings about his aims and abilities, but had arrived at the conception of his treatise on psychology and had begun to formulate its chapters. He had become a very successful teacher, and might fairly have suspected himself of being an inspiring one. His work was beginning to be well known outside the halls of his own University.

It is not the purpose of this book to trace the origin of his ideas or their influence on contemporary discussion. But any reader who will glance at Professor Perry's annotated

"List" of his published work may see that he had written important papers by 1883, and that most of what was original in his psychology must by then have been present to his mind. During the visit he had just made to Europe, he had got a personal impression of the transatlantic colleagues whose writings had interested him especially, and had spent many hours in the company of certain among them with whom he found himself to be particularly in sympathy. Thus he had gained a bracing sense of comradeship with the men who were collaborating in his field. Last of all, he had brought home with him a happy conviction that the most propitious place for him to teach and write his book in was the philosophical department of his own University.

So far as the "textbook on Psychology" was concerned, however, he still underestimated the amount of original investigation and thought which his instinct for "concrete" reality was to exact of him. Perhaps also he made too little allowance for the inadequacies of current laboratory methods and of the existing literature of the subject. Helmholtz and Wundt had already published important reports from their laboratories in Germany; but psychology was still generally considered to be an inductive science, which achieved its purposes by introspection and description, and which had no very broad connection with physiology nor many laboratory methods of its own. James had still to help make a modern science of it by his own immense effort. He may perhaps be said to have set to work when he offered the course on "The Relation between Physiology and Psychology" to graduate students in 1875, and made the class take part in experiments which he arranged in a room in the Lawrence Scientific School building.[1]

[1] See p. 179 *supra*, and note.

Thus with teaching, experimenting, and occasionally writing out his conclusions as he went along, he ploughed his way through his subject. The triple process is familiar enough today to most men of science. But James and the majority of his contemporaries had been trained differently or not at all; and their generation, following a few great leaders like Pasteur, Darwin and Helmholtz, had to establish new standards of criticism and new methods of inquiry in every department of science. When the "Psychology" was drawing to its completion, James wrote two sentences about his difficulties to his brother Henry. They might equally well have been written at any other time during the eighties. "I have," he said, "to forge every sentence in the teeth of irreducible and stubborn facts. It is like walking through the densest brush-wood."

There was one peculiarly stubborn and irreducible class of facts which he took up and gave much thought to during this period.

As early as 1869 he had recognized the desirability of examining the class of phenomena that are popularly called psychic [1] in a critical and modern spirit. This was not because he was in the least impressed by the lucubrations of the kind of mind which can be well described, in Macaulay's phrase, as "utterly wanting in the faculty by which a demonstrated truth is distinguished from a plausible supposition." But an instinctive "love of sportsmanlike fair play" was stirred in him by the indifference with which men

[1] See an unsigned review of Epes Sargent's "Planchette," in the Boston *Advertiser* of March 10, 1869. "The present attitude of society on this whole question is as extraordinary and anomalous as it is discreditable to the pretension of an age which prides itself on enlightenment and the diffusion of knowledge. . . . The phenomena seem, in their present state, to pertain more to the sphere of the disinterested student of nature than to that of the ordinary layman." The review is reprinted in *Collected Essays and Reviews*.

who professed to be students of nature,[1] and particularly scientists whose prime concern was with our mental life, usually declined to examine phenomena which have occurred in every known human race and generation. He was in cordial sympathy with the announced intention of the Society for Psychical Research to investigate the abnormal and "supernormal" occurrences. He referred aptly to such occurrences as "wild facts," having as yet no scientific "stall or pigeon-hole."[2] Above all, he was conscious, from the beginning, of the proximity and possible relevance to his psychological and philosophical problems of this large body of unanalyzed material.

Most people cannot approach such matters without emotional bias. The atmosphere in which the public discussion of them goes on is still poisoned by superstition and clouded by prejudice. No scientific man involves himself in such inquiries, even now, without the certitude that his

[1] As an example of this James once quoted Huxley: "I take no interest in the subject. The only case of 'Spiritualism' I have had the opportunity of examining into for myself was as gross an imposture as ever came under my notice. But supposing the phenomena to be genuine — they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates in the nearest cathedral town, I should decline the privilege, having better things to do. And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category. The only good that I can see in the demonstration of the truth of 'Spiritualism' is to furnish an additional argument against suicide. Better live a crossing-sweeper, than die and be made to talk twaddle by a 'medium' hired at a guinea a séance." *Life and Letters*, vol. 1, p. 452 (New York, 1900).

James's comment should be added: "Obviously the mind of the excellent Huxley has here but two whole-souled categories, namely, revelation or imposture, to apperceive the case by. Sentimental reasons bar revelation out, for the messages, he thinks, are not romantic enough for that; fraud exists anyhow; therefore the whole thing is nothing but imposture. The odd point is that so few of those who talk in this way realize that they and the spiritists are using the same major premise and differing only in the minor. The major premise is: 'Any spirit-revelation must be romantic.' The minor of the spiritist is: 'This *is* romantic'; that of the Huxleyan is: 'This is dingy twaddle' — whence their opposite conclusions!" (*Memories and Studies*, pp. 185, 186.)

[2] *The Will to Believe*, etc., p. 302.

statements will be misconstrued by some of his professional brethren, and that his name will be taken in vain by newspapers and charlatans. James recognized all this, but saw in it no excuse for avoiding the subject; rather, a reason for examining it in an unprejudiced spirit and for avowing his conclusions openly.

The English Society for Psychical Research had been founded in 1882. In 1884 James became a corresponding member and concerned himself actively in organizing an American society of the same name in Boston. He made contributions to the "Proceedings" of this society during the six years of its existence; and, when it amalgamated with the English Society in 1890, he became a Vice-President of the latter. With the exception of a term during which he served as its President (in 1894–95), he continued to be a Vice-President of the S. P. R. until his death, and occasionally published through its "Proceedings."

In the eighties he took up his share of the drudgery which was involved in investigating alleged cases of apparition, thought-transference, and mediumship. For one entire winter he and Professor G. H. Palmer attended "cabinet séances" every Saturday without discovering anything that they could report as other than fraudulent. But in the following year he got upon the track of the now famous Mrs. Piper, and he made his first report on her trance-state to the S. P. R. in 1886. After many tests and trials he was unable to "resist the conviction that knowledge appeared in her trances which she had never gained by the ordinary waking use of her eyes, ears and wits." Withholding his acceptance from the spirit-message hypothesis, he added: "What the source of this knowledge may be I know not, and have not a glimmer of an explanatory suggestion to make; but from admitting the fact of such knowledge I

can see no escape." [1] He continued to find time for the investigation of other cases, and could sometimes console himself by laughing over expeditions which were quite fruitless of interesting result. A few sentences from letters addressed to Mrs. James in 1888, reporting an adventure with Richard Hodgson in New York, will serve as illustration:—

"[Apr. 6.] Hodgson and I started after our baggage arrived, to find Mr. B ——, who, you may have seen by the papers, is making a scandal by having given himself over (hand and foot) to a medium, 'Madam D ——,' who does most extraordinarily described physical performances. We found the old girl herself, a type for Alexandre Dumas, obese, wicked, jolly, intellectual, with no end of go and animal spirits, who entertained us for an hour, gave us an appointment for a sitting on Monday, and asked us to come and see Mr. B. tonight. What will come of it all I don't know. It will be baffling, I suppose, like everything else of that kind."

"[Apr. 7.] Mr. B. and Mrs. D. were 'too tired' to see us last night! I suspect that will be the case next Monday. It is the knowing thing to do under the circumstances. But that woman is one with whom one would fall *wildly* in love, if in love at all — she is such a fat, *fat* old villain. . . ."

"[Apr. 24th.] In bed at 11.30, after the most hideously inept psychical night, in Charleston, over a much-praised female medium who fraudulently played on the guitar. A plague take all white-livered, anæmic, flaccid, weak-voiced Yankee frauds! Give me a full blooded red-lipped villain like dear old D. — when shall I look upon her like again?"

In 1889 James undertook the labor of conducting the "Census of Hallucinations" in America. The census sought to discover, from lists of people selected at random,

[1] *Cf. The Will to Believe*, etc., p. 319.

how many of them, when in good health and awake, had ever heard a voice, seen a form, or felt a touch which no material presence could account for. James received about seven thousand answers to the inquiries that were sent out in America; and after he had digested and reported them, the results turned out to be in remarkable conformity with the returns from other parts of the world. Some of James's own deductions from the returns will be found in the essay, "What Psychical Research has Accomplished." [1] Among other things, the census showed apparitions corresponding with a distant event as occurring more than four hundred times oftener than could be expected from a calculation of chances.

After this task had been completed, he usually avoided spending time in personal investigations.

To Charles Renouvier.

KEENE VALLEY, *Aug.* 5, 1883
ADIRONDACKS.

MY DEAR MONSIEUR RENOUVIER,—My silence has been so protracted that I fear you must have wondered what its reasons could be. Only the old ones! — much to do, and little power to do it, obliging procrastination. You will doubtless have heard from the Pillons of my safe return home. I have spent the interval in the house of my mother-in-law in Cambridge, trying to do some work in the way of psychologic writing before the fatal day should arrive when

[1] It is not the province of this book to estimate the importance of the work done by James and the other men — Sidgwick, Myers, Gurney, Richard Hodgson, Sir Oliver Lodge, and Richet, to go no further — who supported and guided the S. P. R. It must be traced in the literature of automatisms, hypnosis, divided personality, and the "subliminal." In James's own writings the reader may be referred to the above named chapter of *The Will to Believe*, etc., two papers included in *Memories and Studies*, and a review of Myers's *Human Personality* in Proc. of the (Eng.) S. P. R., vol. XVIII, p. 22 (1903). See also p. 306 *infra*, and note.

the College bell, summoning *me* as well as my colleagues to the lecture-room, should make literary work almost impossible. Although my bodily condition, thanks to my winter abroad, has been better than in many years at a corresponding period, what I succeeded in accomplishing was well-nigh zero. I floundered round in the morasses of the theory of cognition,— the Object and the Ego,— tore up almost each day what I had written the day before, and although I am inwardly, of course, more aware than I was before of where the difficulties of the subject lie, outwardly I have hardly any manuscript to show for my pains. Your unparalleled literary fecundity is a perfect wonder to me. You should return pious thanks to the one or many gods who had a hand in your production, not only for endowing you with so clear a head, but for giving you so admirable a working temperament. The most rapid piece of literary work I ever did was completed ten days ago, and sent to "Mind," where it will doubtless soon appear. I had promised to give three lectures at a rather absurd little "Summer School of Philosophy," which has flourished for four or five years past in the little town of Concord near Boston, and which has an audience of from twenty to fifty persons, including the lecturers themselves; and, finding at the last moment that I could do nothing with my much meditated subject of the Object and the Ego, I turned round and lectured "On Some Omissions of Introspective Psychology," [1] and wrote the substance of the lectures out immediately after giving them — the whole occupying six days. I hope you may read the paper some time and approve it — though it is out of the current of your own favorite topics and consequently hardly a proper candidate for the honours of translation in the "Critique."

[1] *Mind*, 1884, vol. IX, pp. 1–26.

I understand now why no really good classic manual of psychology exists; why all that do exist only treat of particular points and chapters with any thoroughness. It is impossible to write one at present, so infinitely more numerous are the difficulties of the task than the means of their solution. Every chapter bristles with obstructions that refer one to the next ten years of work for their mitigation.

With all this I have done very little consecutive reading. I have not yet got at your historic survey in the "Critique Religieuse," for which my brain nevertheless itches. But I have read your articles apropos of Fouillée, and found them — the latest one especially — admirable for clearness and completeness of statement. Surely nothing like them has ever been written — no such stripping of the question down to its naked essentials. Those who, like Fouillée, have the intuition of the Absolute Unity, will of course not profit by them or anything else. Why can all others view their own beliefs as *possibly* only hypotheses — *they* only not? Why does the Absolute Unity make its votaries so much more *conceited* at having attained it, than any other supposed truth does? This inner sense of superiority to all antagonists gives Fouillée his *fougue* and adds to his cleverness, and no doubt increases immensely the effectiveness of his writing over the average reader's mind. But it also makes him careless and liable to overshoot the mark.

I have just been interrupted by a visit from Noah Porter, D.D., President of Yale College, whose bulky work on "The Human Intellect" you may have in your library, possibly. An American college president is a very peculiar type of character, partly man of business, partly diplomatist, partly clergyman, and partly professor of metaphysics, armed with great authority and influence if his college is an important one — which Yale is; and Porter

is the paragon of the type — *bonhomme et rusé*, learned and simple, kindhearted and sociable, yet possessed of great decision and obstinacy. He is over seventy, but comes every summer here to the woods to refresh himself by long mountain walks and life in "camp," sleeping on a bed of green boughs before a great fire in the open air. He looks like a farmer or a fisherman, and there is no sort of human being who does not immediately feel himself entirely at home in his company.

I have been here myself just a week. The virgin forest comes close to our house, and the diversity of walks through it, the brooks and the ascensions of hilltops are infinite. I doubt if there be anything like it in Europe. Your mountains are grander, but you have nowhere this carpet of absolutely primitive forest, with its indescribably sweet exhalations, spreading in every direction unbroken. I shall stay here doing hardly any work till late in September. I need to lead a purely animal life for at least two months to carry me through the teaching year. My wife and two children are here, all well. I would send you her photograph and mine, save that hers — the only one I have — is too bad to send to anyone, and my own are for the moment exhausted. I find myself counting the years till my next visit to Europe becomes possible. Then it shall occur under more cheerful circumstances, if possible; and I shall stay the full fifteen months instead of only six. As I look back now upon the winter, I find the strongest impression I received was that of the singularly artificial, yet deeply vital and soundly healthy, character of the English social and political system as it now exists. It is one of the most *bizarre* outbirths of time, one of the most abnormal, in certain ways, and yet one of the most successful. I know nothing that so much confirms your philosophy as this spectacle

of an accumulation of individual initiatives *all preserved.* I hope both you and the Pillons are well. I shall never forget their friendliness, nor the spirit of human kindness that filled their household. I am ashamed to ask for letters from you, when after so long a silence I can myself give you so little that is of philosophic interest. But we must take long views; and, if life be granted, I shall do something yet, both in the way of reading and writing. Ever truly yours,

WM. JAMES.

At about this time Major Henry L. Higginson, then the junior partner in the banking house of Lee, Higginson & Company and soon to be widely known as the founder of the Boston Symphony Orchestra, undertook to look after the small patrimony which James had inherited. He tactfully assumed the initiative respecting whatever had to be done, and continued to render this friendly service as long as James lived. On his side James, who knew nothing about investments and was incapable of considering them without involving himself in excessive and unprofitable worry, was delighted to leave decisions to his friend's wiser judgment. Occasional jocose communications like the following came to be almost his only incursions into his own "affairs."

To Henry L. Higginson.

Oct. 14 [1883?].

MY DEAR HENRY,— I receive today from your office two documents, one containing some unintelligible hieroglyphics, "C. B. & Q., 138" etc., etc.; the other winding up with a statement that I owe you $12,674.97!!

The latter explains your mysterious interest in my affairs. I feared as much! Go on, Shylock, go on! you have me in your power. The peculiar combination of ignorance

and poverty which I present makes me an easy victim. And I confess that as a psychologist I am curious to see how far your instincts of cupidity will carry you. I await eagerly the ulterior developments. Yours, etc.,

Wm. James.

[*Enclosed with the foregoing*]

Extract from a biographic sketch of W. J. soon to be published in the "Harvard Register":—

"He now fancied himself possessed of immense wealth, and gave without stint his imaginary riches. He has ever since been under gentle restraint, and leads a life not merely of happiness, but of bliss; converses rationally, reads the newspapers, where every talk of distress attracts his notice, and being furnished with an abundant supply of blank checks, he fills up one of them with a munificent sum, sends it off to the sufferer, and sits down to his dinner with a happy conviction that he has earned the right to a little indulgence in the pleasures of the table; and yet, on a serious conversation with one of his old friends, he is quite conscious of his real position; but the conviction is so exquisitely painful that he will not let himself believe it."

To H. P. Bowditch.

[Post-card]

Cambridge, Mass., *Jan.* 31 [1884].

Heute den 31ten Januar wurde mir vor 2 Stunden in rascher Aufeinander-folge *ein*(1) wunderschöner jüdisch-aussehender, kräftiger und munterer Knabe geboren. Alles geht nach Wunsch, und bittet um stiller Theilnahme der glückliche Vater. W. J.

[*Translation.*]

Today the 31st of January, two hours since, there was born to me in rapid succession *one* (1) wonderfully beautiful,

Jewish-looking, sturdy and lively boy. Everything is going as one would wish, and the happy father craves your hushed sympathy.

W. J.

To Thomas Davidson.

CAMBRIDGE, *Mar.* 30, 1884.

MY DEAR DAVIDSON,— I am in receipt of two letters from you since my last, the latest one of them from Capri. I am very sorry to hear of your continued bad physical condition. You have a queer constitution,— with such an unusual amount of strength in most ways,— to be a constant prey to ailment. I have long ago come to think that the right measure of a man's health is not how much comfort or discomfort he feels in the year, but how much work, through thick and thin, he manages to get through. Judged by that standard, you doubtless score an unusually high number. But when I hear you talking about Texas, I confess I really begin to feel alarmed. From Rome to Austin! How can you think of such a thing? Are you sure M —— is not playing the part of the tailless fox in the fable? I know not a living soul in Texas, and if I did I should have moral scruples about becoming an accomplice in any plot for transporting you there. Why is it that everything in this world is offered us on no medium terms between either having too much of it or too little? You pine for a professorship. I pine for your leisure to write and study. Teaching duties have really devoured the whole of my time this winter, and with hardly any intellectual profit whatever. I have read nothing, and written nothing save one lecture on the freedom of the will. How it is going to end, I don't well see. The four months of non-lecturing study I had at home last year, when I slept well

and led a really intellectual life, seem like a sort of lost paradise. However, vacations make amends. This summer I am to edit my poor father's literary remains, "with a sketch of his writings" which will largely consist of extracts and no doubt help to the making him better known.

You ask why I don't write oftener. If you could see the arrears of work under which my table groans, and the number of semi-business letters and notes I now have to write with my infernal eyesight, you would ask no longer. In fact I am beginning to ask whether it be not my bounden duty to stop corresponding with my friends altogether. Only at that price does there seem to be any prospect of doing any reading at all.

I had neither seen your article in the Unitarian Review[1] nor heard of it, but ran for it as soon as I got your announcement of its existence. I know not what to think of it practically; though I confess the idea of engrafting the bloodless pallor of Boston Unitarianism on the Roman temperament strikes one at first sight as rather queer. Unitarianism seems to have a sort of moribund vitality here, because it is a branch of protestantism and the tree keeps the branch sticking out. But whether it could be grafted on a catholic trunk seems to me problematic. I confess I rather despair of any popular religion of a philosophic character; and I sometimes find myself wondering whether there can be any popular religion raised on the ruins of the old Christianity without the presence of that element which in the past has presided over the origin of all religions, namely, a belief in new *physical* facts and possibilities. Abstract considerations about the soul and the reality of a moral order will not do in a year what the glimpse into a world of new phenomenal possibilities enveloping those of the present

[1] *Unitarian Review*, Dec., 1883; vol. xx, p. 481.

life, afforded by an extension of our insight into the order of nature, would do in an instant. Are the much despised "Spiritualism" and the "Society for Psychical Research" to be the chosen instruments for a new era of faith? It would surely be strange if they were; but if they are not, I see no other agency that can do the work.

I like your formula that in consciousness there must be two irreducibles, "being and feeling," and nothing else. But I can't put philosophy into letters. When is our long-postponed talk to take place? *Aufgeschoben* for another summer, and I fear another winter too, from what you write. It is too bad!

We have a week's recess in a couple of days and I start to look up summer lodgings. Alice and the two-month-old baby are very well and send you love. Always truly yours,

WM. JAMES.

To G. H. Howison.

CAMBRIDGE, *Feb.* 5, 1885.

MY DEAR HOWISON,— I've just reread (for the fourth time, I believe) your letter of the 30th November. I need not say how tickled I am at your too generous words about my Divinity school address on Determinism.[1] Sweet are the praises of an enemy. There is, thank Heaven! a plane below all formulas and below enmities due to formulas, where men occasionally meet each other moving, and recognize each other as brothers inhabiting the *same depths*. Such is this depth of the *problem* of determinism — howe'er we solve it, we are brothers if we know it to be a *problem*. No man on either side awakens any sense of intellectual

[1] "The Dilemma of Determinism." *Unitarian Review*, Sept., 1884. Republished in *The Will to Believe and Other Essays*.

respect in me who regards the solution as a cock-sure and immediately given thing, and wonders that any one should hesitate to choose his party. You find fault with my deterministic disjunction, "pessimism or subjectivism," and ask why I forgot the third way of "objective moral activity," etc. (You probably remember.) I did n't forget it. It entered for me into pessimism, for, since such activity has failed to be universally realized, it was (deterministically) *impossible from eternity*, and the Universe in so far forth not an object of pure worship, not an Absolute. My trouble, you see, lies with monism. Determinism = monism; and a monism like this world can't be an object of pure optimistic contemplation. By pessimism I simply mean *ultimate* non-optimism. The Ideal is only a part of this world. Make the world a Pluralism, and you forthwith have an object to worship. Make it a Unit, on the other hand, and worship and abhorrence are equally one-sided and equally legitimate reactions. *Indifferentism* is the true condition of such a world, and turn the matter how you will, I don't see how any philosophy of the Absolute can ever escape from that capricious alternation of mysticism and satanism in the treatment of its great Idol, which history has always shown. Reverence is an accidental personal mood in such a philosophy, and has naught to do with the essentials of the system. At least, so it seems to me; and in view of that, I prefer to stick in the wooden finitude of an ultimate pluralism, because that at least gives me something definite to worship and fight for.

However, I know I have n't exhausted all wisdom, and am too well aware that this position, like everything else, is a *parti pris* and a *pis aller*,—*faute de mieux*,— to continue the Gallic idiom. Your predecessor Royce thinks he's got the thing at last. It is too soon for me to criticize

his book; but I must say it seems to me one of the very freshest, profoundest, solidest, most human bits of philosophical work I 've seen in a long time. In fact, it makes one think of Royce as a man from whom nothing is too great to expect.

Your list of thirty lectures makes one bow down in reverence before you. I should be afraid you were overworking. Your Hume-Kant circular shall be diligently scanned when my Hume lectures come off, in about six weeks. I am better as to the eyes, which gives me much hope. Am, however, "maturing" building plans for a house, which is bad for sleep. I do hope and trust there will be no "Enttäuschung" about Berkeley,[1] and that not only the work, but the place and the climate, may prove well adapted to both you and Mrs. Howison. Ever truly yours,

WM. JAMES.

The next letters relate to the "Literary Remains of Henry James," which had just been published, and in which William James had collected a number of his father's papers and edited them with an introductory essay on their author's philosophy. Needless to say, the two letters to Godkin have not been included among these with any thought of the unfortunate review to which they refer. They furnish too good an illustration of James's loyalty and magnanimity to be omitted. If more critics, and more of the criticized, were to cultivate the manliness and generosity with which James always entered discussion, there would be less reviewers "never-quite-forgiven," and less feuds in the world of science.

[1] Professor Howison had accepted an appointment at the University of California (Berkeley).

To E. L. Godkin.

CAMBRIDGE, [*Feb.*] 16, 1885.

MY DEAR GODKIN,— Does n't the impartiality which I suppose is striven for in the "Nation," sometimes overshoot the mark "and fall on t' other side"? Poor Harry's books seem always given out to critics with antipathy to his literary temperament; and now for this only and last review of my father — a writer exclusively religious — a personage seems to have been selected for whom the religious life is complete *terra incognita.* A severe review by one interested in the subject is one thing; a contemptuous review by one with the subject out of his sight is another.

Make no reply to this! One must disgorge his bile.

I was taken ill in Philadelphia the day after seeing you, and had to return home after some days without stopping in N.Y. I *may* get there the week after next, and if so shall claim *one* dinner, over which I trust no cloud will be cast by the beginning of this note! With best respects to Mrs. Godkin, always truly yours

WM. JAMES.

To E. L. Godkin.

CAMBRIDGE, *Feb.* 19, 1885.

MY DEAR GODKIN,— Your cry of remorse or regret is so "whole-souled" and complete that I should not be human were I not melted almost to tears by it, and sorry I "ever spoke to you as I did." I felt pretty sure that you had no positive oversight of the thing in this case, but I addressed you as the official head. And my *emotion* was less that of filial injury than of irritation at what seemed to me editorial stupidity in giving out the book to the wrong *sort* of person altogether — a Theist of some sort being the only proper reviewer. I am heartily sorry that the thing should have

distressed you so much more than it did me. You can take your consolation in the fact that it has now afforded you an opportunity for the display of those admirable qualities of the heart which your friends know, but which the ordinary readers of the "Nation" probably do not suspect to slumber beneath the gory surface of that savage sheet.

I hear that you are soon coming to give us some political economy. I am very glad on every account, and suppose Mrs. Godkin will come *mit*. Always truly yours

WM. JAMES.

To Shadworth H. Hodgson.

CAMBRIDGE, 20 *Feb.*, 1885.

MY DEAR HODGSON,— Your letter of the 7th was most welcome. Anything responsive about my poor old father's writing falls most gratefully upon my heart. For I fear he found *me* pretty unresponsive during his lifetime; and that through my means any post-mortem response should come seems a sort of atonement. You would have enjoyed knowing him. I know of no one except Carlyle who had such a smiting *Ursprünglichkeit* of intuition, and such a deep sort of humor where human nature was concerned. He bowled one over in such a careless way. He was like Carlyle in being no *reasoner* at all, in the sense in which philosophers are reasoners. Reasoning was only an unfortunate necessity of exposition for them both. His *ideas*, however, were the exact inversion of Carlyle's; and he had nothing to correspond to Carlyle's insatiable learning of historic facts and memory. As you say, the world of his thought had a few elements and no others ever troubled him. *Those* elements were very deep ones, and had theological names. Under "Man" he would willingly have included all flesh, even that resident in Sirius or ethereal

worlds. But he felt no need of positively looking so far. He was the humanest and most genial being in his impulses whom I have ever personally known, and had a bigness and power of nature that everybody felt. I thank you heartily for your interest. I wish that somebody could *take up* something from his system into a system more articulately scientific. As it is, most people will feel the *presence* of something real and true for the while they read, and go away and presently, unable to dovetail [it] into their own framework, forget it altogether.

I am hoping to write you a letter ere long, a letter philosophical. I am going over Idealism again, and mean to review your utterances on the subject. You know that, to quote what Gurney said one evening, to attain to assimilating your thought is the chief purpose of one's life. But you know also how hard it is for the likes of me to write, and how much that is felt is unthought, and that as thought [it] goes and must go unspoken. Brother Royce tells me he has sent you his "Religious Aspect of Philosophy." He is a wonderfully powerful fellow, not yet thirty, and this book seems to me to have a real fresh smell of the Earth about it. You will enjoy it, I know. I am very curious to hear what you think of his brand-new argument for Absolute Idealism.

I and mine are well. But the precious time as usual slips away with little work done. Happy you, whose time is all your own!

Wm. James.

To Henry James.

Cambridge, *Apr.* 1, 1885.

. . . I am running along quite smoothly, and my eyes, —you never knew such an improvement! It has continued

gradually, so that practically I can use them all I will. It saves my life. *Why* it should come now, when, bully them as I would, it would n't come in the past few years, is one of the secrets of the nervous system which the last trump, but nothing earlier, may reveal. A week's recess begins today, and the day after tomorrow I shall start for the South Shore to look up summer quarters. I want to try how sailing suits me as a summer kill-time. The walking in Keene Valley suits me not, and driving is too "cost-playful." I have made a start with my psychology which I shall work at, temperately, through the vacation and hope to get finished a year from next fall, *sans faute*. Then shall the star of your romances be eclipst! . . .

To Shadworth H. Hodgson.

NEWPORT, *Dec.* 30, 1885.

MY DEAR HODGSON,— I have just read your "Philosophy and Experience" address, and re-read with much care your "Dialogue on Free Will" in the last "Mind." I thank you kindly for the address. But is n't philosophy a sad mistress, estranging the more intimately those who in all other respects are most intimately united,— although 't is true she unites them afresh by their very estrangement! I feel for the first time now, after these readings, as if I might be catching sight of your foundations. Always hitherto has there been something elusive, a sense that what I caught could not be *all*. Now I feel as if it might be all, and yet for me 't is not enough.

Your "method" (which surely after *this* needs no additional expository touch) I seem at last to understand, but it shrinks in the understanding. For what is your famous "two aspects" principle more than the postulate that the world is thoroughly *intelligible* in nature? And what the

practical outcome of the distinction between *whatness* and *thatness* save the sending us to experience to ascertain the connections among things, and the declaration that no amount of insight into their intrinsic qualities will account for their existence? I can now get no more than that out of the method, which seems in truth to me an over-subtle way of getting at and expressing pretty simple truths, which others share who know nothing of your formulations. In fact your wondrously delicate retouchings and discriminations appear rather to darken the matter from the point of view of teaching. One gains much by the way, of course, that he would have lost by a shorter path, but one risks losing the end altogether. (I reserve what you say at the end of both articles about Conscience, etc.— which is original and beautiful and which I feel I have not yet assimilated. I will only ask whether all you say about the decisions of conscience implying a future verification does not hold of scientific decisions as well, so that *all* reflective *cognitive* judgments, as well as practical judgments, project themselves ideally into eternity?)

As for the Free Will article, I have very little to say, for it leaves entirely untouched what seems to me the only living issue involved. The paper is an exquisite piece of literary goldsmith's work,— nothing like it in that respect since Berkeley,— but it hangs in the air of speculation and touches not the earth of life, and the beautiful distinctions it keeps making gratify only the understanding which has no end in view but to exercise its eyes by the way. The distinctions between *vis impressa* and *vis insita*, and compulsion and "reaction" *mean* nothing in a monistic world; and any world is a monism in which the parts to come are, as they are in your world, absolutely involved and presupposed in the parts that are already given. Were such

a monism a palpable optimism, no man would be so foolish as to care whether it was predetermined or not, or to ask whether he was or was not what you call a "real agent." He would acquiesce in the flow and drift of things, of which he found himself a part, and rejoice that it was such a whole. The question of free will owes its entire being to a difficulty you disdain to notice, namely that we *cannot* rejoice in such a whole, for it is *not* a palpable optimism, and yet, if it be predetermined, we *must treat* it as a whole. Indeterminism is the only way to *break* the world into good parts and into bad, and to stand by the former as against the latter.

I can understand the determinism of the mere mechanical intellect which will not hear of a moral dimension to existence. I can understand that of mystical monism shutting its eyes on the concretes of life, for the sake of its abstract rapture. I can understand that of mental defeat and despair saying, "it 's all a muddle, and here I go, along with it." I can *not* understand a determinism like yours, which rejoices in clearness and distinctions, and which is at the same time alive to moral ones — unless it be that the latter are purely speculative for it, and have little to do with its real feeling of the way life *is* made up.

For life *is* evil. Two souls are in my breast; I see the better, and in the very act of seeing it I do the worse. To say that the molecules of the nebula implied this and *shall have implied it* to all eternity, so often as it recurs, is to condemn me to that "dilemma" of pessimism or subjectivism of which I once wrote, and which seems to have so little urgency to you, and to which all talk about abstractions erected into entities; and compulsion *vs.* "freedom" are simply irrelevant. What living man cares for such niceties, when the real problem stares him in the face of how practically to meet a world foredone, with no possibilities left in it?

What a mockery then seems your distinction between determination and compulsion, between passivity and an "activity" every minutest feature of which is preappointed, both as to its *whatness* and as to its *thatness*, by what went before! What an insignificant difference then the difference between "impediments from within" and "impediments from without"! — between being fated to do the thing *willingly* or not! The point is not as to how it is done, but as to its being done at all. It seems a wrong complement to the rest of life, which rest of life (according to your precious "free-will determinism," as to any other fatalism), whilst shrieking aloud at its *whatness*, nevertheless exacts rigorously its *thatness* then and there. Is that a reasonable world from the moral point of view? And is it made more reasonable by the fact that when I brought about the *thatness* of the evil *whatness* decreed to come by the *thatness* of all else beside, I did so consentingly and aware of no "impediments outside of my own nature"? With what can I *side* in such a world as this? this monstrous indifferentism which brings forth everything *eodem jure?* Our nature demands something *objective* to take sides with. If the world is a Unit of this sort there *are* no sides — there 's the moral rub! And you don't see it!

Ah, Hodgson! Hodgson *mio!* from whom I hoped so much! Most spirited, most clean, most thoroughbred of philosophers! *Perchè di tanto inganni i figli tuoi?*[1] If you want to reconcile us rationally to Determinism, write a Theodicy, reconcile us to *Evil*, but don't talk of the distinction between impediments from within and without when the within and the without of which you speak are both within that *Whole* which is the only real agent in your

[1] "Why so heartlessly deceive your sons?"
LEOPARDI, *To Sylvia.*

philosophy. There is no such superstition as the idolatry of the *Whole*.

I originally finished this letter on sheet number one — but it occurred to me afterwards that the end was too short, so I scratched out the first lines of the crossed writing, and refer you now to what follows them.—[*Lines from sheet number 1*.] It makes me sick at heart, this discord among the only men who ought to agree. I am the more sick this moment as I must write to your ancient foe (at least the stimulus to an old "Mind" article of yours), one F. E. Abbot who recently gave me his little book "Scientific Theism" — the burden of his life — which makes me groan that I cannot digest a word of it. Farewell! Heaven bless you all the same — and enable you to forgive me. We are well and I hope you are the same. Ever faithfully yours,

W.J.

[*From the final sheet.*] Let me add a wish for a happy New Year and the expression of my undying regard. You are tenfold more precious to me now that I have braved you thus! Adieu!

To Carl Stumpf.

CAMBRIDGE, *Jan.* 1, 1886.

MY DEAR STUMPF,— . . . Let me tell you of my own fate since I wrote you last. It has been an eventful and in some respects a sad year. We lost our youngest child in the summer — the flower of the flock, 18 months old — with a painful and lingering whooping-cough complicated with pneumonia. My wife has borne it like an angel, however, which is something to be thankful for. Her mother, close to whom we have always lived, has had a severe pulmonary illness, which has obliged her to repair

to Italy for health. She is now on the Ocean, with her youngest and only unmarried daughter, the second one having only a month ago become the wife of that [W. M.] Salter whose essays on ethics have lately been translated by von Gizycki in Berlin. So I have gained him as a brother-in-law, and regard it as a real gain. I have also gained a full Professorship with an increase of pay, and have moved into a larger and more commodious house.[1] My eyes, too, are much better than they were a year ago, and I am able to do more work, so there is plenty of sweet as well as bitter in the cup.

I don't know whether you have heard of the London "Society for Psychical Research," which is seriously and laboriously investigating all sorts of "supernatural" matters, clairvoyance, apparitions, etc. I don't know what you think of such work; but I think that the present condition of opinion regarding it is scandalous, there being a mass of testimony, or apparent testimony, about such things, at which the only men capable of a critical judgment — men of scientific education — will not even look. We have founded a similar society here within the year,— some of us thought that the publications of the London society deserved at least to be treated as if worthy of experimental disproof,— and although work advances very slowly owing to the small amount of disposable time on the part of the members, who are all very busy men, we have already stumbled on some rather inexplicable facts out of which something may come. It is a field in which the sources of deception are extremely numerous. But I believe there is no source of deception in the investigation of nature which can compare with a fixed belief that certain kinds of phenomenon are *impossible*.

[1] From 15 Appian Way to 18 Garden Street.

My teaching is much the same as it was — a little better in quality, I hope. I enjoy very much a new philosophic colleague, Josiah Royce, from California, who is just thirty years old and a perfect little Socrates for wisdom and humor. I still try to write a little psychology, but it is exceedingly slow work. No sooner do I get interested than bang! goes my sleep, and I have to stop a week or ten days, during which my ideas get all cold again. Nothing so fatiguing as the eternal hanging on of an uncompleted task. . . . I try to spend two hours a day in a laboratory for psychophysics which I started last year, but of which I fear the *fruits* will be slow in ripening, as my experimental aptitude is but small. But I am convinced that one must guard in some such way as that against the growing tendency to *subjectivism* in one's thinking, as life goes on. I am hypnotizing, on a large scale, the students, and have hit one or two rather pretty unpublished things of which some day I hope I may send you an account. . . . Ever faithfully yours,

WM. JAMES.

When the American Society for Psychical Research was organized in Boston in the autumn of 1884, Thomas Davidson wrote to comment on its apparent anti-spiritual bias. In the following reply, dated February 1, 1885, but more easily understood if inserted here out of its chronological place, James defined the society's conception of its function. In so doing he described his own attitude toward psychical research quite exactly: —

"As for any 'antispiritual bias' of our Society, no theoretic basis, or *bias* of any sort whatever, so far as I can make out, exists in it. The one thing that has struck me all along in the men who have had to do with it is their complete colorlessness philosophically. They seem to have no preferences

for any general *ism* whatever. I doubt if this could be matched in Europe. Anyhow, it would make no difference in the important work to be done, what theoretic bias the members had. For I take it the urgent thing, to rescue us from the present disgraceful condition, is to ascertain in a manner so thorough as to constitute *evidence* that will be accepted by outsiders, just what the *phenomenal conditions of certain* concrete phenomenal occurrences are. Not till that is done, can spiritualistic or anti-spiritualistic theories be even mooted. I'm sure that the more we can steer clear of theories at first, the better. The choice of officers was largely dictated by motives of policy. Not that scientific men are necessarily better judges of all truth than others, but that their adhesion would popularly seem better *evidence* than the adhesion of others, in the matter. And what we want is not only truth, but evidence. We shall be lucky if our scientific names don't grow discredited the instant they subscribe to any 'spiritual' manifestations. But how much easier to discredit literary men, philosophers or clergymen! I think Newcomb, for President, was an uncommon hit — if he believes, he will probably carry others. You'd better chip in, and not complicate matters by talking either of spiritualism or anti-spiritualism. '*Facts*' are what are wanted."

To Henry James.

CAMBRIDGE, *May* 9, 1886.

MY DEAR HARRY,— I seize my pen the first leisure moment I have had for a week to tell you that I have read "The Bostonians" in the full flamingness of its bulk, and consider it an exquisite production. My growling letter was written to you before the end of Book I had appeared in the "Atlantic"; and the suspense of narrative in that

region, to let the relation of Olive and Verena grow, was enlarged by the vacant months between the numbers of the magazine, so that it seemed to me so slow a thing had ne'er been writ. Never again shall I attack one of your novels in the magazine. I 've only read one number of the "Princess Casamassima" — though I hear all the people about me saying it is the best thing you've done yet. To return to "The Bostonians"; the two last books are simply sweet. There is n't a hair wrong in Verena, you 've made her neither too little nor too much — but absolutely *liebenswürdig*. It would have been so easy to spoil her picture by some little excess or false note. Her moral situation, between Woman's rights and Ransom, is of course deep, and her discovery of the truth on the Central Park day, etc., inimitably given. Ransom's character, which at first did not become alive to me, does so, handsomely, at last. In Washington, Hay told me that Secretary Lamar was delighted with it; Hay himself ditto, but especially with "Casamassima." I enclose a sheet from a letter of Gurney's but just received. You see how seriously he takes it. And I suppose he's right from a profoundly serious point of view,— *i.e.*, he would be right if the characters were real, — but as the story stands, I don't feel his objection. The *fancy* is more tickled by R.'s victory being complete. I hear very little said of the book, and I imagine it is being less read than its predecessors. The truth about it, combining what I said in my previous letter with what I have just written, seems to be this, that it is superlatively well done, provided one admits that method of doing such a thing at all. Really the *datum* seems to me to belong rather to the region of fancy, but the treatment to that of the most elaborate realism. One can easily imagine the story cut out and made into a bright, short, sparkling thing

of a hundred pages, which would have been an absolute success. But you have worked it up by dint of descriptions and psychologic commentaries into near 500 — charmingly done for those who have the leisure and the peculiar mood to enjoy that amount of miniature work — but perilously near to turning away the great majority of readers who crave more matter and less art. I can truly say, however, that as I have lain on my back after dinner each day for ten days past reading it to myself, my enjoyment has been complete. I imagine that inhabitants of other parts of the country have read it more than natives of these parts. They have bought it for the sake of the information. The way you have touched off the bits of American nature, Central Park, the Cape, etc., is exquisitely true and calls up just the feeling. Knowing you had done such a good thing makes the meekness of your reply to me last summer all the more wonderful.

I cannot write more — being much overloaded and in bad condition. The spring is opening deliciously — all the trees half out, and the white, bright, afternoon east winds beginning. Our household is well. . . .

Don't be alarmed about the labor troubles here. I am quite sure they are a most healthy phase of evolution, a little costly, but normal, and sure to do lots of good to all hands in the end. I don't speak of the senseless "anarchist" riot in Chicago, which has nothing to do with "Knights of Labor," but is the work of a lot of pathological Germans and Poles. I'm amused at the anti-Gladstonian capital which the English papers are telegraphed to be making of it. All the Irish names are among the killed and wounded policemen. Almost every anarchist name is Continental. Affectly.,

W. J.

James read "The Bostonians," and wrote to his brother about it, with that special shade of detachment which is peculiar to fraternal judgments. He was less careful to measure his praise when he wrote to other authors about their novels.

To W. D. Howells.

JAFFREY, N.H., *July* 21, 1886.

MY DEAR HOWELLS,— I "snatch" a moment from the limitless vacation peace and leisure in which I lie embedded and which does n't leave me "time" for anything, to tell you that I have been reading your "Indian Summer," and that it has given me about as exquisite a kind of delight as anything I ever read in my life, in the line to which it belongs. How you tread the narrow line of nature's truth so infallibly is more than I can understand. Then the profanity, the humor, the humanity, the morality — the everything! In short, 't is cubical, and set it up any way you please 't will stand. That blessed young female made me squeal at every page. How *can* you have got back to the conversations of your prime?

But I won't discriminate or analyze. This is only meant for an inarticulate cry of *viva Howells*. I repeat it: long live Howells! God grant you may do as good things again! I don't believe you can do better.

With warmest congratulations to Mrs. Howells that you *and* she were born, I am ever yours,

WM. JAMES.

Mr. Howells called such letters "whoops of blessing." When a new book pleased James particularly, he was apt to send a "whoop" to its author.

With respect to the next letter, it will be recalled that Croom Robertson was Editor of "Mind." Richard Hodgson was later for many years Secretary of the American Branch of the Society for Psychical Research, in Boston. He became a warm friend. Other allusions to him occur later.

To G. Croom Robertson.

Aug. 13, 1886. [1]

My dear Robertson,— . . . I have just been reading the last number of "Mind," and find it rather below par. R. Hodgson muddled, clotted, dusky and ineffectual, save for a gleam or two of light in as many separate points. How can an adult man spend his time in trying to torture an accurate meaning into Spencer's incoherent accidentalities? It is so much more easy to do the work over for oneself. I rubbed my eyes at the Macdonald paper, as a dim sense came over me that it might be a Divinity student who "sat under" me for a part of last year. I ween it is. Little did I know the viper I was nourishing. Why don't you have a special "Neo-Hegelian Department" in "Mind," like the "Children's Department" or the "Agricultural Department" in our newspapers — which educated readers skip? With Montgomery's paper I am for the most part in warm sympathy, though he might make a discrimination or two more. I'm sorry I've not yet read his first number. His non-empirical style, so different from that of the British school, will stand in the way of his views' deglutition by the ordinary reader. I 've got the same stuff all neatly down in black and white, in a very empirical style, which alas! must wait perhaps years till the other chapters are finished. However, in these matters, no matter how much

[1] Date should be 1885. See Preface to Second Edition.

different men strike the same vein, they do it in such different *ways*, that no one of them absolutely supersedes the need of the others.

Davidson I saw the other day in Cambridge. He was fresh from the Concord School, where they had been belaboring Goethe as their *pièce de résistance* and topping off with pantheism as dessert. He had read aloud a paper of Montgomery's against pantheism, as well as one of his own on Goethe's Titanism. Montgomery's is shortly to appear in a journal here. I am rather curious to read it.

To go on with "Mind," Hall's paper (Donaldson's) is refreshing. X—— is a little stub-and-twist fellow who also sat under me last year, and now has a fellowship for next year. He is a silent, mannerless little cub, but has first-rate stuff in him, I think, as an original worker; theological training. Have you had time yet to look into Royce's book? Royce seems to me to be a man of the greatest promise, performance too, in that book. I wish you would have it worthily reviewed.

Here I have run on about the accidents of the hour, instead of the eternal things of the soul. No matter; all is a symbol, and these words will probably waft my presence somehow into yours. . . .

Pray drop me even a short line soon, to let me know about you and Mrs. Robertson. I've heard nothing *of* you, even, for many months. Have n't you a brother, or something, to send over here, since there seems no hope of having you yourself? Gurney wrote the other day that he was about to send his brother.

Farewell! I think of you both often, and am with heartiest affection, Yours always,

Wm. James.

To Shadworth H. Hodgson.

JAFFREY, N.H., *Sept.* 12, 1886.

MY DEAR HODGSON,— I ought long ere this to have written you a genuine letter in reply to your two of Feb. 3, *respective* March 6. (The latter by the way came to me many weeks too late, all blurred and water-stained, with a notice gummed on it telling as how it had been rescued from the Oregon sunken on the bottom of the Ocean. This makes it ex- as well as in-trinsically interesting, and does honor to our nineteenth-century post-office perfection.) I suppose one reason for my procrastination has been the shrinking-back of the fleshly man from another gnashing of the teeth over the free-will business. I have just been reading your letters again, and beautiful letters they are — also your pregnant little paper on Monism. But I'm blest if they make me budge an inch from my inveterate way of looking at the question. I hate to think that controversy should be useless, and arguments of no avail, but the history of opinion on this problem is ominous; so I will be very short, hardly more than "yea, yea! nay, nay!"

The subject of my concern seems entirely different from yours. I care absolutely nothing whether there be "agents" or no agents, or whether man's actions be really "*his*" or not.

What I care for is that my moral reactions should find a real outward application. All those who, like you, hold that the world is a system of "uniform law" which repels all variation as so much "chaos," oblige, it seems to me, the world to be judged integrally. Now the only *integral* emotional reaction which can be called forth by such a world as this of our experience, is that of dramatic or melodramatic interest — romanticism — which *is* the emotional reaction upon it of all intellects who are neither religious nor moral.

The moment you seek to go deeper, you must break the world into parts, the parts that seem good and those that seem bad. Whatever Indian mystics may say about overcoming the bonds of good and evil, for *us* there is no higher synthesis in which their contradiction merges, no *one* way of judging that world which holds them both. Either close your eyes and adopt an optimism or a pessimism equally daft; or exclude moral categories altogether from a place in the world's definition, which leaves the world *unheimlich*, reptilian, and foreign to man; or else, sticking to it that the moral judgment *is* applicable, give up the hope of applying it to the *whole*, and admit that, whilst some parts are good, others are bad, and being bad, *ought* not to have been, "argal," possibly *might* not have been. In short, be an indeterminist on moral grounds with which the differences between compulsory or spontaneous uniformity and perceptive and conceptive order have absolutely nothing to do.

But enough! I am far beyond the yea and nay I promised, and feel more like gossiping with you as a friend than wrangling with you as a foe. I hope things are going well with you in these months and that politics have not exasperated you beyond the possibility of philosophizing. . . . I got successfully through the academic year, in spite of the fact that I wasted a great deal of time on "psychical research" and had other interruptions from work which I would fain have done. I intend *per fas aut nefas* to make more time for myself next year. The family is very well; and with the exception of an attack of illness of a couple of weeks, the vacation has been a delightful and beneficial one. I wish I could live in the country all the year round, or rather nine months of it. When I retire from the harness, if that ever happens, I probably shall.

Boulmer Public Library

I have just been on a little trip to the White Mountains and may possibly buy a small farm which I saw in a convenient and romantic neighborhood. New England farms are now dirt cheap — the natives going West, the Irish coming in and making a better living than the Yankees could. Here were seventy-five acres of land, two thirds of it oak and pine timber, one third hay, a splendid spring of water, fair little house and large barn, close to a beautiful lake and under a mountain 3500 feet high, four and a half hours from Boston, for 900 dollars! A rivulet of great beauty runs through it. I am only waiting to see if I can get the strip between it and the lake shore to buy. . . .

I have just read, with infinite zest and stimulation, Bradley's "Logic." I suppose you have read it. It is surely "epoch-making" in English philosophy. Both empiricists and pan-rationalists must settle their accounts with it. It breaks up all the traditional lines. And what a fighter the cuss is! Do you know him? What is he personally? Whether churlish and sour, or simply redundantly ironical and irrepressible, I can't make out from his polemic tone; but should apprehend the former. It will be long ere I settle my accounts with his book.

Well! adieu and good luck to you, in spite of your viciousness in the matter of determinism! Send me all you write and believe me as ever, Always most affectionately yours,

Wm. James.

With respect to the next letter, and others to James's sister, which follow, it should now be explained that Miss Alice James had gone abroad in 1885. The illness which was the cause of her journey developed more and more serious complications. Being near her brother Henry in England, she stayed on there during the remaining six years

of her life. In spite of much suffering, she never let herself adopt an invalidish tone,[1] but kept her attention turned toward things outside her sick-room, and was apt to greet expressions of commiseration in a way to discourage their repetition — as the following letter testifies. "K. P. L." was a devoted friend, Miss Katharine P. Loring of Boston; "A. K." was the Aunt Kate mentioned in early letters.

To his Sister.

CAMBRIDGE, *Feb.* 5, 1887.

DEAREST ALICE,— Your card and, a day or two later, K. P. L.'s letter to A. K., have made us acquainted with your sad tumble-down, for which I am sorrier than I can express, and can only take refuge in the hope, incessantly

[1] "It 's amusing to see how, even upon my microscopic field, minute events are perpetually taking place illustrative of the broadest facts of human nature. Yesterday Nurse and I had a good laugh, but I must allow that decidedly she 'had' me. I was thinking of something that interested me very much, and my mind was suddenly flooded by one of those luminous waves that sweep out of consciousness all but the living sense, and overpower one with joy in the rich, throbbing complexity of life, when suddenly I looked up at Nurse, who was dressing me, and saw her primitive, rudimentary expression (so common here), as of no inherited quarrel with her destiny of putting petticoats over my head; the poverty and deadness of it, contrasted to the tide of speculation that was coursing through my brain, made me exclaim, 'Oh, Nurse, don't you wish you were inside of *me?*' Her look of dismay, and vehement disclaimer — 'Inside of you, Miss, when you have just had a sick-headache for five days!' — gave a greater blow to my vanity than that much-battered article has ever received. The headache had gone off in the night and I had clean forgotten it when the little wretch confronted me with it, at this sublime moment, when I was feeling within me the potency of a Bismarck, and left me powerless before the immutable law that, however great we may seem to our own consciousness, no human being would exchange his for ours, and before the fact that *my* glorious rôle was to stand for *sick-headache* to mankind! What a grotesque being I am, to be sure, lying in this room, with the resistance of a thistle-down, having illusory moments of throbbing with the pulse of the race, the mystery to be solved at the next breath, and the fountain of all happiness within me — the sense of vitality, in short, simply proportionate to the excess of weakness. To sit by and watch these absurdities is amusing in its way, and reminds me of how I used to *listen* to my 'company manners' in the days when I had 'em, and how ridiculous they sounded.

"Ah! Those strange people who have the courage to be unhappy! *Are* they unhappy, by the way?" [From a diary of Alice James's.]

springing up again from its ashes, that you will "recuperate" more promptly than of late has been the case. I 'm glad, at any rate, that it has got you into Harry's lodgings for a while, and hope your next permanent arrangement will prove better than the last. When, as occasionally happens, I have a day of headache, or of real sickness like that of last summer at Mrs. Dorr's, I think of you whose whole life is woven of that kind of experience, and my heart sinks at the horizon that opens, and wells over with pity. But when all is over, the longest life appears short; and we had better drink the cup, whatever it contains, for it *is* life. But I will not moralize or sympathize, for fear of awakening more "screams of laughter" similar to those which you wrote of as greeting my former attempts.

We have had but one letter from Harry — soon after his arrival at Florence. I hope he has continued to get pleasure and profit from his outing. I have n't written to him since he left London, nor do I now write him a special letter, but the rest of this is meant for him as well as you, and if he is still to be away, you will forward it to him. We are getting along very well, on the whole, I keeping very continuously occupied, but not seeming to get ahead much, *for the days grow so short* with each advancing year. A day is now about a minute — hardly time to turn round in. Mrs. Gibbens arrived from Chicago last night, and in ten days she and Margaret will start, with our little Billy, for Aiken, S.C., to be gone till May. B. is asthmatic, she is glad to go south for her own sake, and the open-air life all day long will be much better for him than our arduous winter and spring. He is the most utterly charming little piece of human nature you ever saw, so packed with life, impatience, and feeling, that I think Father must have been just like him at his age. . . .

I have been paying ten or eleven visits to a mind-cure doctress, a sterling creature, resembling the "Venus of Medicine," Mrs. Lydia E. Pinkham,[1] made solid and veracious-looking. I sit down beside her and presently drop asleep, whilst she disentangles the snarls out of my mind. She says she never saw a mind with so many, so agitated, so restless, etc. She said my *eyes*, mentally speaking, kept revolving like wheels in front of each other and in front of my face, and it was four or five sittings ere she could get them *fixed*. I am now, *unconsciously to myself*, much better than when I first went, etc. I thought it might please you to hear an opinion of my mind so similar to your own. Meanwhile what boots it to be made unconsciously better, yet all the while consciously to lie awake o' nights, as I still do?

Lectures are temporarily stopped and examinations begun. I seized the opportunity to go to my Chocorua place and see just what was needed to make it habitable for the summer. It is a goodly little spot, but we may not, after all, fit up the buildings till we have spent a summer in the place and "studied" the problem a little more closely. The snow was between two and three feet deep on a level, in spite of the recent thaws. The day after I arrived was one of the most crystalline purity, and the mountain simply exquisite in gradations of tint. I have a tenant in the house, one Sanborn, who owes me a dollar and a half a month, but can't pay it, being of a poetic and contemplative rather than of an active nature, and consequently excessively poor. He has a sign out "Attorney and Pension Agent," and writes and talks like one of the greatest of men. He was working the sewing machine when I was there, and talking

[1] Whose picture used to adorn the numerous advertisements of a patent medicine called "Mrs. Pinkham's Vegetable Compound."

of his share in the war, and why he did n't go to live in Boston, etc. (namely that he was n't known), and my heart was heavy in my breast that so rich a nature, fitted to inhabit a tropical dreamland, should have nothing but that furnitureless cabin within and snow and sky without, to live upon. For, however spotlessly pure and dazzlingly lustrous snow may be, pure snow, always snow, and naught but snow, for four months on end, is, it must be confessed, a rather lean diet for the human soul — deficient in variety, chiaroscuro, and oleaginous and medieval elements. I felt as I was returning home that some intellectual inferiority *ought* to accrue to all populations whose environment for many months in the year consisted of pure snow.— You are better off, better off than you know, in that great black-earthed dunghill of an England. I say naught of politics, war, strikes, railroad accidents or public events, unless the departure of C. W. Eliot and his wife for a year in Europe be a public event. . . .

Well, dear old Alice, I hope and pray for you. Lots of love to Harry, and if Katharine is with you, to her. Yours ever,

W. J.

To Carl Stumpf.

CAMBRIDGE, 6 *Feb.*, 1887.

MY DEAR STUMPF,— Your two letters from Rügen of Sept. 8th, and from Halle of Jan. 2 came duly, and I can assure you that their contents was most heartily appreciated, and not by me alone. I fairly squealed with pleasure over the first one and its rich combination of good counsel and humorous commentary, and read the greater part of it to my friend Royce, assistant professor of philosophy here, who enjoyed it almost as much as I. There is a heartiness and solidity

about your letters which is truly German, and makes them as nutritious as they are refreshing to receive. Your *Kater-Gefühl*,[1] however, in your second letter, about your *Auslassungen*[2] on the subject of Wundt, amused me by its speedy evolution into *Auslassungen* more animated still. I can well understand why Wundt should make his compatriots impatient. Foreigners can afford to be indifferent for he does n't *crowd* them so much. He aims at being a sort of Napoleon of the intellectual world. Unfortunately he will never have a Waterloo, for he is a Napoleon without genius and with no central idea which, if defeated, brings down the whole fabric in ruin. You remember what Victor Hugo says of Napoleon in the Miserables — "Il gênait Dieu"; Wundt only *gêners* his *confrères;* and whilst they make mincemeat of some one of his views by their criticism, he is meanwhile writing a book on an entirely different subject. Cut him up like a worm, and each fragment crawls; there is no *nœud vital* in his mental medulla oblongata, so that you can't kill him all at once.

But surely you must admit that, since there must be professors in the world, Wundt is the most praiseworthy and never-too-much-to-be-respected type of the species. He is n't a genius, he is a *professor* — a being whose duty is to know everything, and have his own opinion about everything, connected with his *Fach.* Wundt has the most prodigious faculty of appropriating and preserving knowledge, and as for opinions, he takes *au grand sérieux* his duties there. He says of each possible subject, "Here I must have an opinion. Let 's see! What shall it be? How many possible opinions are there? three? four? Yes!

[1] The state of self-reproachful irritation described by *Kater-Gefühl* cannot be justly rendered by any English word.

[2] Outbursts.

just four! Shall I take one of these? It will seem more original to take a higher position, a sort of *Vermittelungs-ansicht*[1] between them all. That I will do, etc., etc." So he acquires a complete assortment of opinions of his own; and, as his memory is so good, he seldom forgets which they are! But this is not reprehensible; it is admirable — from the professorial point of view. To be sure, one gets tired of that point of view after a while. But was there ever, since Christian Wolff's time, such a model of the German Professor? He has utilized to the uttermost fibre every gift that Heaven endowed him with at his birth, and made of it all that mortal pertinacity could make. He is the finished example of how much mere *education* can do for a man. Beside him, Spencer is an ignoramus as well as a charlatan. I admit that Spencer is occasionally more *amusing* than Wundt. His "Data of Ethics" seems to me incomparably his best book, because it is a more or less frank expression of the man's personal *ideal of living* — which has of course little to do with science, and which, in Spencer's case, is full of definiteness and vigor. Wundt's "Ethics" I have not yet seen, and probably shall not "tackle" it for a good while to come.

I was much entertained by your account of F ——, of whom you have seen much more than I have. I am eager to see him, to hear about his visit to Halle, and to get his account of you. But [F.'s place of abode] and Boston are ten hours asunder by rail, and I never go there and he never comes here. He seems a very promising fellow, with a good deal of independence of character; and if you knew the conditions of education in this country, and of the preparation to fill chairs of philosophy in colleges, you would not express any surprise at his, or mine, or any other

[1] Mediatory attitude (view).

American's small amount of "Information über die philosophische Literatur." Times are mending, however, and within the past six or eight years it has been possible, in three or four of our colleges, to get really educated for philosophy as a profession. The most promising man we have in this country is, in my opinion, the above-mentioned Royce, a young Californian of thirty, who is really built for a metaphysician, and who is, besides that, a very complete human being, alive at every point. He wrote a novel last summer, which is now going through the press, and which I am very curious to see. He has just been in here, interrupting this letter, and I have told him he must send a copy of his book, the "Religious Aspect of Philosophy," to you, promising to urge you to read it when you had time. The first half is ethical, and very readable and full of profound and witty details, but to my mind not of vast importance philosophically. The second half is a new argument for monistic idealism, an argument based on the possibility of truth and error in knowledge, subtle in itself, and rather lengthily expounded, but seeming to me to be one of the few big original suggestions of recent philosophical writing. I have vainly tried to escape from it. I still suspect it of inconclusiveness, but I frankly confess that I am *unable* to overthrow it. Since you too are an anti-idealist, I wish very much you would try your critical teeth upon it. I can assure you that, if you come to close quarters with it, you will say its author belongs to the genuine philosophic breed.

I am myself doing very well this year, rather light work, etc., but still troubled with bad sleep so as to advance very slowly with private study and writing. However, few days without a line at least. I found to my surprise and pleasure that Robertson was willing to print my chapter on Space

in "Mind," even though it should run through all four numbers of the year.[1] So I sent it to him. Most of it was written six or even seven years ago. To tell the truth, I am *off* of Space now, and can probably carry my little private ingenuity concerning it no farther than I have already done in this essay; and fearing that some evil fiend might put it into Helmholtz's mind to correct all his errors and tell the full truth in the new edition of his "Optics," I felt it was high time that what I had written should see the light and not be lost. It is dry stuff to read, and I hardly dare to recommend it to you; but if you do read it, there is no one whose favorable opinion I should more rejoice to hear; for, as you know, you seem to me, of all writers on Space, the one who, on the whole, has thought out the subject most *philosophically*. Of course, the experimental patience, and skill and freshness of observation of the Helmholtzes and Herings are altogether admirable, and perhaps at bottom *worth* more than philosophic ability. Space is really a direfully difficult subject! The third dimension bothers me very much still.

I have this very day corrected the proofs of an essay on the Perception of Time,[2] which I will send you when it shall appear in the "Journal of Speculative Philsophy" for October last. (The number of "July, 1886" is not yet out!) I rather enjoyed the writing of it. I have just begun a chapter on "Discrimination and Comparison," subjects which have been long stumbling-blocks in my path. Yesterday it seemed to me that I could perhaps do nothing better than just translate 6 and 7 of the first *Abschnitt* of your "Tonpsychologie," which is worth more than everything else

[1] "The Perception of Space." *Mind*, 1887; vol. XII, pp. 1–30, 183–211, 321–353, 516–548.

[2] *Journal of Speculative Philosophy*, 1886, vol. XX, p. 374.

put together which has been written on the subject. But I will stumble on and try to give it a more personal form. I shall, however, borrow largely from you. . . .

Have you seen [Edmund] Gurney's two bulky tomes, "Phantasms of the Living," an amazingly patient and thorough piece of work? I should not at all wonder if it were the beginning of a new department of natural history. But even if not, it is an important chapter in the statistics of *Völkerpsychologie*, and I think Gurney worthy of the highest praise for his devotion to this unfashionable work. He is not the kind of stuff which the ordinary pachydermatous fanatic and mystic is made of. . . .

To Henry P. Bowditch.

[Post-card]

CAMBRIDGE, *Mar.* 26 [1887].

My live-stock is increased by a *Töchterchen*, modest, tactful, unselfish, quite different from a boy, and in fact a really *epochmachendes Erzeugniss*.[1] I shall begin to save for her dowry and perhaps your Harold will marry her. Their ages are suitable.

Grüsse an die gnädige Frau.

W. J.

To Henry James.

CAMBRIDGE, *Apr.* 12, 1887.

MY DEAR HARRY,— . . . I got back yesterday from five days spent at my sylvan home at Lake Chocorua, whither I had gone to see about getting the buildings in order for the summer. The winter has been an exceptionally snowy one back of the coast, and I found, when I arrived, four feet of snow on a level and eight feet where it had drifted.

[1] Epochmaking manifestation.

The day before yesterday the heat became summer-like, and I took a long walk in my shirt-sleeves, going through the snow the whole length of my leg when the crust broke. It was a queer combination — not exactly agreeable. The snow-blanket keeps the ground from freezing deep; so that very few days after the snow is gone the soil is dry, and spring begins in good earnest. I tried snow-shoes but found them clumsy. They were making the maple-sugar in the woods; I had excellent comfort at the hotel hard by; with whose good landlord and still better landlady I am good friends; I rested off the fumes of my lore-crammed brain, and altogether I smile at the pride of Greece and Rome — from the height of my New Hampshire home. I'm afraid it will cost nearer $2000 than $800 to finish all the work. But we shall have ten large rooms (two of them 24 x 24), and three small ones — not counting kitchen, pantries, etc., and if you want some real, roomy, rustic happiness, you had better come over and spend all your summers with us. I can see that the thought makes you sick, so I'll say no more about it, but my permanent vision of your future is that your pen will fail you as a means of support, and, having laid up no income, you will return like the prodigal son to my roof. You will then find that, with a wood-pile as large as an ordinary house, a hearth four feet wide, and the American sun flooding the floor, even a New Hampshire winter is not so bad a thing. With house provided, two or three hundred dollars a year will support a man comfortably enough at Tamworth Iron Works, which is the name of our township. But, enough! My vulgarity makes you shudder. . . .

College begins tomorrow, and there are seven weeks more of lectures. I never did my work so easily as this year, and hope to write two more chapters of psychology ere the

vacation. That immortal work is now more than two thirds done. To you, who throw off two volumes a year, I must seem despicable for my slowness. But the truth is that (leaving other impediments out of account) the "science" is in such a confused and imperfect state that every paragraph presents some unforeseen snag, and I often spend many weeks on a point that I did n't foresee as a difficulty at all. American scholarship is looking up in that line. Three first-class works, in point both of originality and of learning, have appeared here within four months. Stanley Hall's and mine will make five. Meanwhile in England they are doing little or nothing. The "psychical researchers" seem to be the only active investigators. . . .

To his Sister.

CHOCORUA, N.H., *July* 2, 1887.

DEAREST SISTER,— It is an unconscionable time since I have written either to you or to Harry. Too little eyesight, and too much use thereof, is the reason. I thought I should go wild during the examination period. I have now got some presbyopic spectacles and hope for an improvement. I think I've been straining my eyes for three or four months past by not having them on.

A short dictated letter from you came the other day, and has been sent back to Alice in Cambridge, so I cannot give its date. I am grieved in the extreme to hear of another breakdown in your health. . . . But I make no sympathetic comment, as you would probably "roar" over it. There is this to be said, that it is probably less tragic to be sick all the time than to be sometimes well and incessantly tumbling down again.

I thought of the difference in our lots yesterday as I was driving home in the evening with a wagon in tow, which I

had started at six-thirty to get at a place called Fryeburg, 19 miles away. All day in the open air, talking with the country people, trying horses which they had to swap, but concluding to stick to my own — a most blessed feeling of freedom, and change from Cambridge life. I never knew before how much freedom came with having a horse of one's own. I am becoming quite an expert jockey, having examined and tried at least two dozen horses in the last six weeks; and I don't know a more fascinating occupation. The day before yesterday, I spent most of both forenoon and afternoon in the field under the blazing sun, sprinkling my potato plants with Paris green. The house comes on slowly, but in a fortnight we shall surely be inside of the larger half of it, and the rest can then drag on. Three or four men can't get ahead very fast. It has some delightful rooms, and, I have no doubt, will make us all happy for several years to come. Not for eternity, for everything fades, and I can see that some day we shall be glad to sell out and move on, to something grander, perhaps. For simple harmonious loveliness, however, this can't be beat. . . .

What a grotesque sort of time you have been having with your Queen's jubilee! What a chance for a woman to give some human shove to things, by the smallest *real* word or act, and what incapacity to guess its existence or to profit by it! One can see the ground for Bonaparte-worship, when one contemplates the results of the orthodox and conservative crowned-head education. He, at least, could have dropped an unconventional word, done something to pierce the cuticle. But the density of British unintellectuality is a spectacle for gods. One can't imagine it or describe it. One can only *see* it. . . .

W. J.

Such enterprises as the horse-swapping just alluded to were not always conducted with that circumspection which marks your true horse-trader. The companion of one search for a horse reported James as accosting a man whom he met driving along the road and asking, "Do you know anyone who wants to sell a horse?" At Chocorua everyone was willing to sell a horse, and accordingly the man answered that he "did n't know as he did," but what might James be ready to pay? James replied that he was looking for a horse "for about $150, but *might* pay $175." There was a pause before the man spoke: "I've got a horse in my barn that would be just what you want — *for one hundred and seventy five.*"

The buyer was ready enough to laugh over such an incident; but he could not mend his trustful ways. The great thing was to have the fun of poking about the country-side and of talking business, or anything else, with its people whenever occasion offered; and, after all, the horses James bought usually turned out to be sound and serviceable enough. Perhaps it was because he looked at every living creature with a discriminating eye, and had not been a comparative anatomist for nothing. In the end, too, he was suited by any horse that pulled willingly and was safe for man, woman, and child to drive. There were no motor-cars then, and few other summer residents or visitors at Chocorua. James's two-seated "democrat" wagon, full of family and guests, and often followed by a child on the pony and by one or two other riders, used to travel quietly along the secluded and hilly roads for many hours a day.

During this summer, and yearly during the next four, James found real rest and refreshment on his Chocorua farm. The conditions were simple and the place yielded him all the joys of proprietorship without involving him

in responsibilities to cattle and fields. Anyone who knows central New Hampshire will realize how rudimentary "farming" in one of the most barren parts of rocky New England necessarily was. The glacial soil produced nothing naturally except woods and apple trees. But the country was very beautiful, and on his own acres James was lord of part of the Earth. Clearing away bushes and stones from one of the little fields near the house; causing something to be planted which, during those first years, always seemed as if it *must* be responsive enough to grow; cutting out trees to improve the look of the woods or to open an interesting view; dragging stones out of the bathing-hole in the brook; buying a horse or two and a cow on some lonely roadside at the beginning of each summer — these were fascinating adventures.

James was an insatiable lover of landscape, and particularly of wide "views." His inclination was to "open" the view, to cut down obstructing trees, even at the expense of the foreground. In drives and walks about Chocorua he usually made for some high hill that commanded the Ossipee Valley or the peaks of the Sandwich Range and White Mountains. Most hills in the neighborhood were topped by granite ledges and deserted pastures, and each commanded a different prospect. So the expedition often took the form of a picnic on one of these ledges. Axes were taken along; permission was sometimes obtained to cut down any worthless tree that had sprung up to shut off the horizon.

Before the end of such an afternoon James was more than likely to have fallen in love with the spot and to be talking of buying it. Indeed he was forever playing with projects for buying this or that hill-top or high farm and establishing a new dwelling-place of some sort on it. He was usually restrained by the price or by remembering the

housekeeping cares with which his wife was already overburdened. But he actually did buy two — one near Chocorua and one on a shoulder of Mt. Hurricane in the Adirondacks; and about the Chocorua region there is hardly a high-perched pasture which he did not at some time nourish the hope of possessing.

Another consideration that usually deterred him from buying was the difficulty of combining hill-tops with brooks. He used often to bewail this dispensation of nature; for a vacation without a brook or a pond to bathe in was as unthinkable as a summer dwelling-place that did not command a splendid view was "inferior." The little house at Chocorua stood at no great elevation, but it was near the Lake, and the place boasted its own brook, with a little pool, overhung by trees, into which the cold water splashed noisily over a natural dam. Thither, rain or shine, James used to walk across the meadow for an early morning dip; and after a walk or a drive or a couple of hours of chopping, or a warm half-day with a book in the woods, he used to plunge into it again.

A few lines, through which breathes the happiest Chocorua mood, may be added here, although they were written during a later summer.

To Henry James.

CHOCORUA, *July* 10.

. . . I have been up here for ten days reveling in the deliciousness of the country, dressed in a single layer of flannel, shirt, breeches and long stockings, exercising my arms as well as my legs several hours a day, and already feeling that bodily and spiritual freshness that comes of health, and of which no other good on earth is worthy to unlatch the shoe. . . .

The next letter also rejoices over Chocorua, although it turns first to academic amenities. The correspondent addressed, now Sir Charles Walston, and Henry Jackson, both of the English Cambridge, had sent James two cases of audit ale.

To Charles Waldstein.

CAMBRIDGE, *July* 20, 1887.

MY DEAR WALDSTEIN,— It never rains but it pours. The case of beer from *you* also came duly. Day after day I wondered about its *provenance*, but your letter dispels the mystery. I had begun to believe that all the colleges of Cambridge and Oxford were going to vie with each other in wooing my appreciation of their respective brews. The dream is shattered but the reality remains. Five dozen is enough for me to fall back upon — in the immediate present, at all events.

As for that unknown but thrice-blest Jackson, Henry Jackson of Trinity (*dulcissimum mundi nomen*) — is that the way he always acts, or is he only so towards *me?* I thank him from the bottom of my heart, and swear an eternal friendship with him. If ever he is in need of meat, drink, advice or defence, let him henceforth know to whom to apply — purse, house, life, all shall be at his disposal. Such a magnanimous heart as his was ne'er known before.

I wish I knew his *Fach!* But my ignorance is too encyclopedic. He must be a very great philosopher. Goddard shall have some of the stuff. — Of course you mean George Goddard — I know him well.

This has been written in the midst of interruptions. I am back in Cambridge for only a couple of days, to send furniture up to my New Hampshire farmlet. You may play the swell, but I play the yeoman. Which is the better

and more godly life? Surely the latter. The mother earth is in my finger-nails and my back is aching and my skin sweating with the ache and sweat of Father Adam and all his *normal* descendants. No matter! Swells and artists have their place too. Farewell! I am called off again by the furniture. Remember me! And as for the divine Henry Jackson, thank him again and again. His ale is royal stuff. I will make no comparisons between his and yours. Ever affectionately yours,

WM. JAMES.

In explanation of the next letters, it should be said that in 1888 it seemed advisable to get the children into a warmer winter climate than that of Cambridge. Accordingly Mrs. James carried the three ("Harry," "Billy," and "Margaret Mary," aged respectively eight, five, and two years), and a German governess off to Aiken, South Carolina, for three months. James was thus left in the Garden Street house with no other member of the family except — for he counted as one — a small pug-dog named Jap. Dr. Hildreth, who is referred to, was a next-door neighbor, whose children were somewhat older than the James children.

To his Son Henry (age 8).

CAMBRIDGE, *Mar.* 1, 1888.

BELOVED HEINRICH,— You lazy old scoundrel, why don't you write a letter to your old Dad? Tell me how you enjoy your riding on horseback,what Billy does for a living, and which things you like best of all the new kinds of things you have to do with in Aiken. How do you like the darkeys being so numerous? Everything goes on quietly here. The house so still that you can hear a pin drop, and so clean that everything makes a mark on it. All because there are

no brats and kids around. Jap is my only companion, and he sneezes all over me whenever I pick him up. Mrs. Hildreth and the children are gone to Florida. The Emmets seem very happy. I will close with a fable. A donkey felt badly because he was not so great a favorite as a lap-dog. He said, I must act like the lap-dog, and then my mistress will like me. So he came into the house and began to lick his mistress, and put his paws on her, and tried to get into her lap. Instead of kissing him for this, she screamed for the servants, who beat him and put him out of the house. Moral: It's no use to try to be anything but a donkey if you are one. But neither you nor Billy are one.

Good-night! you blessed boy. Stick to your three R's and your riding, so as to get on *fast*. The ancient Persians only taught their boys to ride, to shoot the bow and to tell the truth. Good-night!

Kiss your dear old Mammy and that belly-ache of a Billy, and little Margaret Mary for her Dad. Good-night.

Your Father.

To his Son Henry.

Cambridge, *Mar.* 27 [1888].

Beloved Heinrich,— Your long letter came yesterday P.M. Much the best you ever writ, and the address on the envelope so well written that I wondered whose hand it was, and never thought it might be yours. Your tooth also was a precious memorial — I hope you 'll get a better one in its place. Send me the other as soon as it is tookin out. They ought to go into the Peabody Museum. If any of George Washington's baby-teeth had been kept till now, they would be put somewhere in a public museum for the world to wonder at. I will keep this tooth, so that, if you

grow up to be a second Geo. Washington, I may sell it to a Museum. When Washington was only eight years old his mother did n't know he was going to be Washington. But he did be it, when the time came.

I will now tell you about what Dr. Hildreth is doing. The family is in Florida, and he is building himself a new house. They are just starting the foundation. The fence is taken down between our yard and his, by the stable, and teams are driving through with lumber. Our back yard is filled with lumber for the frame of the house. It is to be cut, squared, mortised, etc., in our yard and then carried through to his.

I dined last night at the Dibblees'. The boys had been to dancing-school. I like their looks. All the boys and girls together kept up such a talking that I seemed to be in a boiler factory where they bang the iron with the hammers so. It 's just so with them every day. But they 're very good-natured, even if they don't let the old ones speak.

Say to Fräulein that "ich lasse Sie grüssen von Herzensgrund!"[1]

Thump Bill for me and ask him if he likes it so nicely.

Jap's nose is all dry and brown with holding it so everlastingly towards the fire.

We are having ice-cream and the Rev. George A. Gordon to lunch today. The ice-cream is left over from the Philosophical Club last night.

Now pray, old Harry, stick to your books and let me see you do sums and read *fast* when you get back.

The best of all of us is your mother, though.

Good-bye!

Your loving Dad.

W. J.

[1] I send her heartiest greetings.

To his Son William.

18 Garden Street, *Apr.* 29, 1888.
9:30 A.M.

Beloved Williamson,— This is Sunday, the sabbath of the Lord, and it has been very hot for two days. I think of you and Harry with such longing, and of that infant whom I know so little, that I cannot help writing you some words. Your Mammy writes me that she can't get *you* to *work* much, though Harry works. You *must* work a little this summer in our own place. How nice it will be! I have wished that both you and Harry were by my side in some amusements which I have had lately. First, the learned seals in a big tank of water in Boston. The loveliest beasts, with big black eyes, poking their heads up and down in the water, and then scrambling out on their bellies like boys tied up in bags. They play the guitar and banjo and organ, and one of them saves the life of a child who tumbles in the water, catching him by the collar with its teeth, and swimming him ashore. They are both, child and seal, trained to do it. When they have done well, their master gives them a lot of fish. They eat an awful lot, scales, and fins, and bones and all, without chewing. That is the worst thing about them. He says he never beats them. They are full of curiosity — more so than a dog for far-off things; for when a man went round the room with a pole pulling down the windows at the top, all their heads bobbed out of the water and followed him about with their eyes *aus lauter*[1] curiosity. Dogs would hardly have noticed him, I think. Now, speaking of dogs, Jap was *nauseated* two days ago. I thought, from his licking his nose, that he was going to be sick, and got him out of doors just in time. He vomited most awfully on the grass. He then acted as if he thought I was going to

[1] From pure.

punish him, poor thing. He can't discriminate between sickness and sin. He leads a dull life, without you and Margaret Mary. I tell him if it lasts much longer, he 'll grow into a common beast; he hates to be a beast, but unless he has human companionship, he will sink to the level of one. So you must hasten back and make much of him.

I also went to the panorama of the battle of Bunker Hill, which is as good as that of Gettysburg. I wished Harry had been there, because he knows the story of it. You and he shall go soon after your return. It makes you feel just as if you lived there.

Well, I will now stop. On Monday morning the 14th or Sunday night the 13th of May, I will take you into my arms; that is, I will meet you with a carriage on the wharf, when the boat comes in. And I tell you I shall be glad to see the whole lot of you come roaring home. Give my love to your Mammy, to Aunt Margaret, to Fräulein, to Harry, to Margaret Mary, and to yourself. Your loving Dad,

WM. JAMES.

To Henry James.

CHOCORUA, N.H., *July* 11, 1888.

MY DEAR HARRY,— Your note announcing Edmund Gurney's death came yesterday, and was a most shocking surprise. It seems one of Death's stupidest strokes, for I know of no one whose life-task was begun on a more far-reaching scale, or from whom one expected with greater certainty richer fruit in the ripeness of time. I pity his lovely wife, to whom I wrote a note yesterday; and also a brief notice for the "Nation."[1] To me it will be a cruel

[1] If it was printed, this notice has escaped identification.

loss; for he recognized me more than anyone, and in all my thoughts of returning to England he was the Englishman from whom I awaited the most nourishing communion. We ran along on very similar lines of interest. He was very profound, subtle, and voluminous, and bound for an intellectual synthesis of things much solider and completer than anyone I know, except perhaps Royce. Well! such is life! all these deaths make what remains here seem strangely insignificant and ephemeral, as if the weight of things, as well as the numbers, was all on the other side.[1]

I have to thank you for a previous letter three or four weeks old, which, having sent to Aunt Kate, I cannot now date. I must also thank for "Partial Portraits" and "The Reverberator." The former, I of course knew (except the peculiarly happy Woolson one), but have read several of 'em again with keen pleasure, especially the Turguenieff. "The Reverberator" is masterly and exquisite. I quite squealed through it, and all the household has amazingly enjoyed it. It shows the technical ease you have attained, that you can handle so delicate and difficult a fancy so lightly. It is simply delicious. I hope your other magazine things, which I am following your advice and not reading [in magazine form], are only half as good. How you can keep up such a productivity and live, I don't see. All your time is your own, however, barring dinner-parties, and that makes a great difference.

Most of my time seems to disappear in college duties, not to speak of domestic interruptions. Our summer starts promisingly. How with my lazy temperament I managed

[1] "How I shall miss that man's presence in the world! . . . Our problems were the same and for the most part our solutions."

"He is a terrible loss to me. I did n't know till the news came how much I mentally referred to him as a critic and sympathizer, or how much I counted on seeing more of him hereafter." (From letters to G. Croom Robertson.)

Vide, also, *The Will to Believe*, etc., pp. 306–7.

to start all the things we put through last summer, now makes me wonder. The place has yet a good deal to be done with it, but it can be taken slowly, and Alice is a most *vaillante* partner. We have a trump of a hired man. . . . Some day I'll send you a photograph of the little place. Please send this to Alice, for whose letters I'm duly grateful. I only hope she'll keep decently well for a little while. Yours ever,

W. J.

P.S. I have just been downstairs to get an envelope, and there on the lawn saw a part of the family which I will describe, for you to insert in one of your novels as a picture of domestic happiness. On the newly made lawn in the angle of the house and kitchen ell, in the shadow of the hot afternoon sun, lies a mattress taken out of our spare-room for an airing against Richard Hodgson's arrival tomorrow. On it the madonna and child — the former sewing in a nice blue point dress, and smiling at the latter (named Peggy), immensely big and fat for her years, and who, with quite a vocabulary of adjectives, proper names, and a mouthful of teeth, shows as yet, although in her sixteenth month, no disposition to walk. She is rolling and prattling to herself, now on mattress and now on grass, and is an exceedingly good-natured, happy, and intelligent child. It conduces to her happiness to have a hard cracker in her fist, at which she mumbles more or less all day, and of which she is never known to let go, even taking it into her bath with her and holding it immersed till that ceremony is o'er. A man is papering and painting one of our parlors, a carpenter putting up a mantelpiece in another. Margaret and Harry's tutor are off on the backs of the two horses to the village seven miles off, to have 'em shod. I, with naught on but gray flannel shirt, breeches, belt, stockings

and shoes, shall now proceed across the Lake in the boat and up the hill, to get and carry the mail. Harry will probably ride along the shore on the pony which Aunt Kate has given him, and where Billy and Fräulein are, Heaven only knows. Returning, I shall have a bath either in lake or brook — does n't it sound nice? On the whole it is nice, but very hot.

To Miss Grace Norton.

[Post-card]

[Chocorua,] *Aug.* 12, 1888.

It would take G[uy] de M[aupassant] himself to just fill a post-card chock-full and yet leave naught to be desired, with an account of "Pierre et Jean." It is a little cube of bronze; or like the body of the Capitaine Beausire, "plein comme un oeuf, dur comme une balle" — dur surtout! Fifteen years ago, I might have been *enthused* by such art; but I'm growing weak-minded, and the charm of this admirable precision and adequacy of art to subject leaves me too cold. It is like these modern tools and instruments, so admirably compact, and strong, and reduced to their fighting weight. One of those little metallic pumps, *e.g.*, so oily and powerful, with a handle about two feet long, which will throw a column of water about four inches thick 100 feet. Unfortunately, G. de M.'s pump only throws dirty water — and I am *beginning* to be old fogy eno' to like even an old shackly wooden pump-handle, if the water it fetches only carries all the sweetness of the mountain-side. Yrs. ever,

W. J.

The dying fish on p[in]s stick most in my memory. Is that right in a novel of human life?

To G. Croom Robertson.

Oct. 7, 1888.

. . . I am teaching ethics and the philosophy of religion for the first time, with that dear old duffer Martineau's works as a text. It gives me lots to do, as I only began my systematic reading in that line three weeks ago, having wasted the summer in farming (if such it can be called) and philosophizing. My "Psychology" will therefore have to be postponed until another year; for with as much college work as I have this year, I can't expect to write a line of it. . . .

To Henry James.

Oct. 14, 1888.

. . . The Cambridge year begins with much vehemence — I with a big class in ethics, and seven graduates from other colleges in advanced psychology, giving me a good deal of work. But I feel uncommonly hearty, and shall no doubt come out of it all in good shape. . . . I am to have lots of reading and no writing to speak of this year and expect to enjoy it hugely. It does one good to read classic books. For a month past I 've done nothing else, in behalf of my ethics class — Plato, Aristotle, Adam Smith, Butler, Paley, Spinoza, etc., etc. No book is celebrated without deserving it for some quality, and recenter books, certain never to be celebrated, have an awfully squashy texture. . . .

To E. L. Godkin.

CAMBRIDGE, *Apr.* 15, 1889.

MY DEAR GODKIN,— Harry's address is 34 De Vere Gardens, W. I imagine that he will be there till midsummer. I hope 't is yourself that 's going! You must need it

awfully. I fully meant to call on you when I was in N. Y. a fortnight ago. But I was so dead tired that I slept on my hotel bed all the only afternoon I had, went to Daly's theatre in the evening and then had to come away. You are the noblest Roman of them all; and what a man shall do for a newspaper with sanity, intellect and backbone in it, when your editorial pen has ceased to trickle, I don't know. There must be plenty of morals in the world, plenty of brains, plenty of education, plenty of literary skill, but was there ever a time or country when they seemed less to coalesce, in the field of journalism? In the earlier years I may say that my whole political education was due to the "Nation"; later came a time when I thought you looked on the doings of Terence Powderly and Co. too much from without and too little from within; now I turn to you again as my only solace in a world where nothing stands straight. You have the most curious way of always being *right*, so I never dare to trust myself now when you 're agin me. I read my "Nation" rather quicker than I used, but I depend on it perhaps more than ever, and cannot forbear seizing this passing occasion to tell you so.

I hope, once more, that you 're going abroad yourself. It will do you no end of good to *take in* after your daily giving out for so long. Harry will be delighted to see you. Poor Alice is stranded at Leamington, unable to use her legs or brain to any account, but never complaining, and living apparently on the Irish question, being a violent Parnellite. I settle the affairs of the Universe in my College courses, and have got so far ahead as to be building a big new house on that part of it known as the Norton estate.[1] A new street passes before your old house, now Grace Norton's. I am a little north of it, facing it, and squatting right across the old Norton Avenue. Four other houses are

[1] *Vide*, pp. 290–91 *infra*.

going up there immediately, two of 'em actually under way.

No answer to this is expected, from a man as busy as you. Please give my best respects to Mrs. Godkin, and believe me ever affectionately yours,

WM. JAMES.

To Henry James.

CAMBRIDGE, *May* 12, 1889.

MY DEAR HARRY,— I have been feeling so dead-tired all this spring that I believe a long break from my usual scenes is necessary. It is like the fagged state that drove me abroad the last two times. I have been pretty steadily busy for six years and the result is n't wonderful, considering what a miserable nervous system I have anyhow. The upshot of it is that I have pretty much made up my mind to invest $1000 (if necessary) of Aunt Kate's legacy in my constitution, and spend the summer abroad. This will give me the long-wished opportunity of seeing you and Alice, and enable me to go to an international congress of "physiological psychologists" which I have had the honor of an invitation to attend in the capacity of "honorary committee"-man for the U. S. It will be instructive and inspiring, no doubt, and won't last long, and [will] give me an opportunity to meet a number of eminent men. But for these three reasons, I think I should start for the Pacific coast as being more novel. I confess I find myself caring more for landscapes than for men — strange to say, and doubtless shameful; so my stay in London will probably be short.

I learn from Godkin that he is to be with you about the same time that I shall be in London. I don't suppose you have room for both of us, but pray don't let that trouble you. I can easily find a lodging somewhere for a few days, which are all that I shall stay. I am heartily glad Godkin is about to go abroad; I know of no one who so richly de-

serves a vacation. My heart is warming up again to the "Nation," as it has n't for many years.

I long to have a good long talk with you about yourself, Alice, and 10,000 old things. Alice used to be so perturbed at *expecting* things that in my ignorance of her present condition I don't venture to announce to her my arrival. But do you use your discretion as to where and how she shall be informed. Send her this, if it is the best way.

It 's a bad summer for me to be gone, with the house-building here, the Chocorua place unfinished, and the crowds set in motion by the Paris exhibition; and *perhaps*, if I find myself unexpectedly hearty when lectures end two weeks hence, I may not go after all. But I can't help feeling in my bones that I *ought* to go, so I probably shall. It will then be the Cephalonia, sailing June 22, and I shall get off at Queenstown, as I am on the whole more curious to see the Emerald Isle than any other part of Europe, except Scotland, which I probably shan't see at all. The "Congress" in Paris begins Aug. 5.

How good it will be to see poor Alice again, and to hear you discourse! Ever affectly, yours,

W. J.

In late June James did, in fact, sail on the Cephalonia and disembark at Queenstown. Thence he proceeded *via* Cork to Killarney and on to Dublin, where he spent a day at Trinity College before going to Glasgow and Oban. Having, in the briefest time and at first sight, fallen "dead in love wi' Scotland both land and people" he traveled on *via* Edinburgh, and reached London by the 17th of July. There he stayed with Henry James for ten days and saw his sister. A letter from London to Mrs. James may be included in part.

To Mrs. James.

34 De Vere Gardens, London,
July 29, 1889.

. . . [After seeing Mrs. Gurney I went] to Brighton, where I spent a night at Myers's lodgings, and the evening with him and the Sidgwicks trying thought-transference experiments which, however, on that occasion did not succeed. . . . The best thing by far which I saw in Brighton, and a thing the impression of which will perhaps outlast everything else on this trip, was four cuttle-fish (octopus) in the Aquarium. I wish we had one of them for a child — such flexible intensity of life in a form so inaccessible to our sympathy. Next day to Haslemere to the Pearsall Smiths, where I spent a really *gemüthlich* evening and morning. Pearsall himself as engaging as of yore. The place and country wonderfully rich and beautiful. Returning yesterday, went with H. to National Gallery in the afternoon, and read Brownell on France in the P.M. Yesterday, Sunday, Harry went to the country after breakfast, whilst I wrote a lot of notes and read Zola's "Germinal," a story of mines and miners, and a truly magnificent work, if successfully to reproduce the horror and pity of certain human facts and make you see them as if real can make a book magnificent.

Towards four o'clock (the weather fine) I mounted the top of a bus and went (with thousands of others similarly enthroned) to Hampton Court, through Kew, Richmond, Bushey Park, etc.; about 30 miles there and back, all for 4*s.* 6*d.* I strolled for an hour or more in the Hampton Court Gardens, and overlooked the Thames all *bigarrée* with row-boats and male and female rowers, and got back, *perdu dans la foule*, at 10 P.M.— a most delightful and interesting six hours, with but the usual drawback, that

you were not along. How you would have enjoyed every bit of it, especially the glimpses, between Richmond and Hampton, over the high brick walls and between the bars of the iron gates, of these extraordinary English gardens and larger grounds, all black with their tufted vegetation. More different things can grow in a square foot here, if they 're taken care of, than I've ever seen elsewhere, and one of these high ivy-walled gardens is something the *like* of which is altogether unknown to us. Like all human things (except wives) they grow banal enough, if one stays long in their company, but the first acquaintance between Alice Gibbens and them is something which I would fain see. The crowd was immense and the picturesqueness of everything quite medieval, as were also the good manners and the tendency to a certain hearty sociability, shown in the chaffing from vehicle to vehicle along the road. I'm glad I had this sight of the greatness of the English people, and glad I had no social duties to perform. . . .

Harry is as nice and simple and amiable as he can be. He has covered himself, like some marine crustacean, with all sorts of material growths, rich sea-weeds and rigid barnacles and things, and lives hidden in the midst of his strange heavy alien manners and customs; but these are all but "protective resemblances," under which the same dear old, good, innocent and at bottom very powerless-feeling Harry remains, caring for little but his writing, and full of dutifulness and affection for all gentle things. . . .

From London James crossed to Paris, to attend the International Congress of Physiological Psychology which had been arranged to coincide with the International Exposition of that year. He found between 60 and 120 colleagues, most of them European, of course, in attendance

at its sessions. This incident in his life may be summarized in a few sentences from his own report of the Congress, in "Mind": "The most striking feature of the discussions was, perhaps, their tendency to slope off to some one or other of those shady horizons with which the name of 'psychic-research' is now associated. . . . The open results were, however (as always happens at such gatherings), secondary in real importance to the latent ones — the friendships made, the intimacies deepened, and the encouragement and inspiration which came to everyone from seeing before them in flesh and blood so large a portion of that little army of fellow students from whom and for whom all contemporary psychology exists. The individual worker feels much less isolated in the world after such an experience." To Stumpf he wrote similarly (Aug. 15): "The sight of 120 men all actively interested in psychology has made me feel much less lonely in the world, and ready to finish my book this year with a great deal more *entrain*. A book hanging so long on one's hands at last gets outgrown, and even disgusting to one."

On his way home James went again to see his sister, and her account of him is not to be omitted.

"William, instead of going to Switzerland, came suddenly back from Paris and went home, having, as usual, exhausted Europe in a few weeks, finding it stale, flat and unprofitable. The only necessity being to get home, the first letter after his arrival, was, of course, full of plans for his return *plus* wife and infants; he is just like a blob of mercury — you can't put a mental finger upon him. H. and I were laughing over him, and recalling Father, and William's resemblance (in his ways) to him. Tho' the results are the same, they seem to come from such a different nature in the two; in W., an entire inability or indifference

to 'stick to a thing for the sake of sticking,' as some one said of him once; whilst Father, the delicious infant! could n't submit even to the thralldom of his own whim; and then the dear being was such a prey to the demon homesickness. . . . But to return to our mutton, William: he came with H. on August 14 on his way to Liverpool. He told all about his Paris experience, where he was a delegate to the Psychological Congress, which was a most brilliant success. The French most polite and hospitable. They invited W. to open the Congress, and they always had a foreigner in the Chair at the different meetings. I extracted with great difficulty from him that 'Monsieur Willyam James' was frequently referred to by the speakers. He liked the Henry Sidgwicks and Fred. Myers. Mrs. Myers paid him the following enigmatic compliment: 'We are so glad that you are *as* you are.'"

On getting back to Cambridge in the autumn, James moved his family into a house which he had just built in Irving Street — a street which had been newly opened through what used to be called Norton's Woods. He had planned this house with such eager interest in all its details that he had even designed doors and windows and had practically been his own architect with respect to everything except structural specifications. The result was a detached wooden house of pleasantly square outer appearance, covered with shingles which soon weathered brown, and having dark green trimmings. Inside there was one room which deserves particular mention. James loved to have "space" about him [1] and he planned a library that

[1] "I write every morning at one of the card tables in the parlor, all alone in a room 120 feet long — just about the right size for one man." (Letter from the Hotel Del Monte, Sept. 8, 1898.)

was the largest and sunniest room the house could provide. It was about 22½ feet wide and 27 feet long. The walls were lined with book-shelves from floor to ceiling, except where James hung a portrait of his father over the open fireplace. On the southern side there was a triple window whose total width was nearly half the length of the room, and which let in a flood of sunlight. Through it one looked out upon a small lawn overhung by a large elm, and upon more grass and trees beyond. This was his study and living-room for the rest of his life. Here most of the Cambridge letters that follow may be assumed to have been written.

After James moved to 95 Irving Street, several people referred to in the letters became his very near neighbors. Josiah Royce, Francis J. Child, C. E. Norton, Miss Theodora Sedgwick were all within three minutes walk of his door. Miss Grace Norton lived across the way.

To Miss Grace Norton.

CAMBRIDGE, *Dec.* 25, 1889.

DEAR MISS NORTON,— Will you accept, as a Christmas offering, the accompanying bottles of California Champagne, *extremely* salubrious in its after-effects, quite as intoxicating, almost as good-tasting and only half as "cost-playful" as French Champagne — in short, a beverage which no household should be without.

I should gladly have sought out something more sentimental,— though after a bottle or so, this seems rosy with sentiment,— but I have no gifts of invention in the *present* line, and took something useful, merely to testify to the affection and admiration with which I am ever yours,

WM. JAMES.

To Charles Eliot Norton.

Undated [1889].

My dear Mr. Norton,— This introduces to you Mr. X ——, from South Abington, a workman in a tack factory since boyhood, who has nevertheless gone quite deeply into studies philosophic, mathematical and sociological. He will tell you more about himself, and I wish if convenient that you would "draw him out" — I should like much to hear your impression. I want, if possible, to help him to a start in life here. Palmer has invited him to stay with him for a week. And we are busy studying him and trying to cast his horoscope, to feel whether we can conscientiously recommend him to some millionaire to support in college for a year (as unmatriculated), and so give him a chance to make himself known and find some better avocation for himself than the making of tacks ten hours a day. He knows nothing of our plan, thinks this a mere spree, so please don't let it out! Very truly yours,

Wm. James.

The workman from the tack factory, like more than one other lame duck before and after him, had aroused what Professor Palmer once aptly called James's "inclination toward the under-dog and his insistence on keeping the door open for every species of human experiment." It made no difference what X——'s doctrines were, or whether or not they were akin to James's way of thinking. And if such a man was unfitted to arouse other people's sympathies, James's own were the more readily challenged. The erratics of the philosophical world were significant phenomena, and sometimes interested him most just when they were most "queer" — when they were perhaps aberrant to the point of being pathological specimens. It

mattered as little to James where such people sprang from, or by what strange processes they had arrived at their ideas, as it matters to a naturalist that beetles have to be hunted for in all sorts of places. He filled the "Varieties of Religious Experience" with the records of abnormal cases and with accounts of the mental and emotional adventures of people whom the everyday world called cranks and fanatics. He was not only curious about such men, but endlessly patient and helpful to them. To some indeed his encouragement was more comforting than profitable, and among them must be numbered the X —— of this letter — an uncouth and helpless creature, who has since achieved his only immortality in another sphere of being. The poor man never got over this "spree," but withdrew from the tack factory forever, spent many years in a Mills Hotel working over an unsalable *magnum opus*, and every now and then appealing for funds. A letter on a later page recurs to this case.

In the spring of 1890 James finished the remaining chapters of the "Psychology." The next letters were written during the final weeks of work on the book.

To Henry Holt.

CAMBRIDGE, *May* 9, 1890.

MY DEAR HOLT,— I was in hopes that you would propose to break away from the famous "Series" and publish the book independently, in two volumes. An abridgement could then be prepared for the Series. If there be anything which I loathe it is a mean overgrown page in small type, and I think the author's feelings ought to go for a good deal in the case of the enormous *rat* which his ten years gestation has brought forth.

In any event, I dread the summer and next year, with two new courses to teach, and, I fear, no vacation. What I wrote you, if you remember, was to send you the "heft" of the MS. by May 1st, the rest to be done in the intervals of proof-correcting. You however insisted on having the entire MS. in your hands before anything should be done. It seems to me that this delay is, *now* at any rate, absurd. There is certainly less than two weeks' work on the MS. undone. And every day got behind us now means a day of travel and vacation for me next September. I really think, considering the sort of risk I am running by the delay, that I must *insist* on getting to press now as soon as the page is decided on.

No one could be more disgusted than I at the sight of the book. *No* subject is worth being treated of in 1000 pages! Had I ten years more, I could rewrite it in 500; but as it stands it is this or nothing — a loathsome, distended, tumefied, bloated, dropsical mass, testifying to nothing but two facts: *1st*, that there is no such thing as a *science* of psychology, and *2nd*, that W. J. is an incapable.

Yours provided you hurry up things,

Wm. James.

When Mrs. James took the children to Chocorua for the summer, James remained in Cambridge to finish the book.

To Mrs. James.

Cambridge, *May* 17, 7:50 P.M.

. . . Wrote hard pretty much all day, lectured on Ansel Bourne, etc., had three students to lunch, Chubb being gone to Milton. Visit this A.M. from Bishop Keane of the New Catholic University at Washington, to get advice about psycho-physic laboratory. Feel very well, though I

drink coffee daily. "Psychology" will certainly be finished by Sunday noon! . . .

Sunday, May [18], 9:50 P.M.

. . . The job is done! All but some paging and half a dozen little footnotes, the work is completed, and as I see it as a unit, I feel as if it might be rather a vigorous and richly colored chunk — for that kind of thing at least! . . .

May 22, 5:45 P.M.

. . . I sot up till two last night putting the finishing touches on the MS., which now goes to Holt in irreproachable shape, woodcuts and all. I insured it for $1000.00 in giving it to the express people this A.M. That will make them extra careful at a cost of $1.50. This morning a great feeling of weariness came over me at 10 o'clock, and I was taking down a volume of Tennyson intending to doze off in my chair, when X—— arrived. . . .

May 24.

. . . I came home very weary, and lit a fire, and had a delicious two hours all by myself, thinking of the big *étape* of my life which now lay behind me (I mean that infernal book done), and of the possibilities that the future yielded of reading and living and loving out from the shadow of that interminable black cloud. . . . At any rate, it does give me some comfort to think that I don't live *wholly* in projects, aspirations and phrases, but now and then have something done to show for all the fuss. The joke of it is that I, who have always considered myself a thing of glimpses, of discontinuity, of *aperçus*, with no power of doing a big job, suddenly realize at the *end* of this task that it is the biggest book on psychology in any language except Wundt's, Rosmini's and Daniel Greenleaf Thompson's! Still, if it burns up at the printing-office, I shan't much care, for I shan't ever write it again!!

To Henry James.

CHOCORUA, *June* 4, 1890.

MY DEAR HARRY, . . . The great event for me is the completion at last of my tedious book. I have been at my desk with it every day since I got back from Europe, and up at four in the morning with it for many a day of the last month. I have written every page four or five times over, and carried it "on my mind" for nine years past, so you may imagine the relief. Besides, I am glad to appear at last as a man who has done something more than make phrases and projects. I will send you a copy, in the fall, I trust, though [the printer] is so inert about starting the proofs that we may not get through till midwinter or later. As "Psychologies" go, it is a good one, but psychology is in such an ante-scientific condition that the whole present generation of them is predestined to become unreadable old medieval lumber, as soon as the first genuine tracks of insight are made. The sooner the better, for me! . . .

To Mrs. Henry Whitman.

CAMBRIDGE, *July* 24, 1890.

MY DEAR MRS. WHITMAN,— How good a way to begin the day, with a letter from you, and a composition of yours to correct!

To take the latter first, I trembled a little when, after looking over the printed document, I found you beginning so sympathetically to stroke down Mr. Jay; but you made it all right ere the end. Since the movement is on foot, it is time that rational people like yourself should get an influence in it. I doubt whether the earth supports a more genuine enemy of all that the Catholic Church *inwardly* stands for than I do — *écrasez l'infâme* is the only

way I can feel about it. But the concrete Catholics, including the common priests in this country, are an entirely different matter. Their wish to educate their own, and to do what proselytizing they can, is natural enough; so is their wish to get state money. "Destroying American institutions" is a widely different matter; and instead of this vague phrase, I should like to hear one specification laid down of an "institution" which they are now threatening. The only way to resist them is absolute firmness and impartiality, and continuing in the line which you point out, bless your 'art! Down with demagogism! — this document is not quite free therefrom. . . .

As for the style, I see in it nothing but what is admirable. A pedant might object (near the end) to a *drop* of (even Huguenot) blood *beating high;* but how can I object to anything from your pen?

And now 10,000 thanks for your kind words about the proofs. The pages I sent you are probably the most *continuously* amusing in the book — though occasionally there is a passing gleam elsewhere. If there is aught of good in the style, it is the result of ceaseless toil in rewriting. Everything comes out wrong with me at first; but when once objectified in a crude shape, I can torture and poke and scrape and pat it till it offends me no more. I take you at your word and send you some more sheets — only, to get something pithy and real, I go back to some practical remarks at the end of a chapter on Habit, composed with a view of benefiting the *young.* May they accordingly be an inspiration to *you!*

Most of the book is altogether unreadable from any human point of view, as I feel only too well in my deluge of proofs. My dear wife will come down next week (I

think) to help me through. Thank you once more, and believe me, with warm regards to your husband, Yours always,

Wm. James.

To W. D. Howells.

Chocorua, *Aug.* 20, 1890.

My dear Howells,— You 've done it this time and no mistake! I 've had a little leisure for reading this summer, and have just read, first your "Shadow of a Dream," and next your "Hazard of New Fortunes," and can hardly recollect a novel that has taken hold of me like the latter. Some compensations go with being a mature man, do they not? You could n't possibly have done so solid a piece of work as that ten years ago, could you? The steady unflagging flow of it is something wonderful. Never a weak note, the number of characters, each intensely individual, the observation of detail, the everlasting wit and humor, and beneath all the bass accompaniment of the human problem, the entire Americanness of it, all make it a very great book, and one which will last when we shall have melted into the infinite azure. Ah! my dear Howells, it 's worth something to be able to write such a book, and it is so peculiarly *yours* too, flavored with your idiosyncrasy. (The book is so d — d humane!) Congratulate your wife on having brought up such a husband. *My* wife had been raving about it ever since it came out, but I could n't read it till I got the larger printed copy, and naturally could n't credit all she said. But it makes one love as well as admire you, and so o'er-shadows the equally exquisite, though slighter "Shadow of a Dream," that I have no adjectives left for that. I hope the summer is speeding well with all of you. I have been in Cambridge six weeks and corrected

1400 pages of proof. The year which shall have witnessed the apparition of your "Hazard of New Fortunes," of Harry's "Tragic Muse," and of *my* "Psychology" will indeed be a memorable one in American Literature!! Believe me, with warm regards to Mrs. Howells, yours ever affectionately,

Wm. James.

The "Principles of Psychology" appeared in the early autumn.

X

1890–1893

The "Briefer Course" and the Laboratory — A Sabbatical Year in Europe

THE publication of the "Principles" may be treated as making a date — at any rate in the story of James's life. Although conceived originally as a manual or textbook, it had gone far beyond that mere summary of a subject which it is the rôle of most textbooks to be, and had finally assumed the form of a philosophic survey. "It was a declaration of independence (defining the boundary lines of a new science with unapproachable genius.)"[1] In the scientific world it established James's already high reputation and greatly extended his influence.

Beyond scientific circles the book's style, its colloquial directness, its humor, and its moral depth and appeal, won it an instantaneous popularity. Even before it appeared, the compositor at the printing-press was reported as so enthralled by his "copy" that he was reading the manuscript out of hours. Passages, among which the chapter on Habit is the most widely known, "went home" with the force of eloquent sermons. "I can't tell you what the book has *meant* to me." Such was the burden of countless messages that began to come in from non-professional readers. During the course of the first winter after its appearance, it became clear that the only obstacle to its almost universal use in American colleges was its size. And so James spent the summer of 1891 in making an abridgment which ap-

[1] J. M. Cattell. Address upon the 25th Anniversary of the American Psychological Association, Dec. 1916. *Science* (N. S.), vol. XLV, p. 276.

peared that autumn under the title "Briefer Course." In one form or the other, either in the two-volume edition or the one-volume abridgment,— either in "James" or in "Jimmy," as the two books were soon nicknamed,— James's "Psychology" was soon in use in most of the colleges. During the thirty years that have passed since then, the majority of the English-speaking students who have entered the field of psychology have entered by the door which James's pages threw wide to them.

But by this time the inclination of James's own mind was more and more strongly toward philosophy, and the experimental laboratory was becoming a burden to him. It is true that the laboratory with which he had thus far done his own work would not nowadays be reckoned as at all a big affair. But owing to advances which had been made in the science during the previous ten years, an enlarged laboratory was a necessity for further progress and for right teaching. It would then require more time and attention from its director; James wished to give less time than heretofore. "I naturally hate experimental work," he said, "and all my circumstances conspired (during the important years of my life) to prevent me from getting into a routine of it, so that now it is always the duty that gets postponed. There are plenty of others, to keep my time as fully employed as my working powers permit."[1] There appeared to be one solution for the difficulty, and in 1892 he set about to arrange it. He raised enough money to establish the Harvard Laboratory on such a basis that an able experimenter could be invited to make its direction his chief concern. He recommended the appointment of Hugo Münsterberg to take charge for three years. He had been much impressed by the originality and promise implied by some

[1] To Hugo Münsterberg, Aug. 22, 1890.

experimental work which Münsterberg had already done at Freiburg, and his conviction — in respect to all academic appointments — was that youth and originality should be sought rather than "safety"; that the way to organize a strong philosophical department was to get men of different schools into its faculty, and that they should expound dissimilar rather than harmonious points of view and doctrines.

When this appointment had been made, James saw his way clear to taking the sabbatical year of absence from college duties to which he was already more than entitled. For nine years he had allowed himself only the briefest interruptions of work, and by 1892 he was in a badly fatigued condition. He sailed for Antwerp in May, and took his family with him. He had no more definite purpose than to escape all literary and academic obligations and "lie fallow" in Europe for the next fifteen months. Letters will show that he accomplished this with fair success.

Meanwhile, those which immediately follow were written from Cambridge. The first of them was to a Boston neighbor and correspondent, one letter to whom has already been given and to whom there will be a number more. Sarah Whitman, who had lived in Baltimore before her marriage to Henry Whitman of Boston made her a resident of that city and of Beverly, was a person to whose charm and talents and taste it would be impossible to do justice here. She was a lover of every art, and worked, herself, at painting, and with more success and great distinction in stained glass. Eager and generous of spirit, she was constantly confided in and consulted by a small host of friends. She was, in an eminent degree, one of those happy mortals who possess a native gift for friendship and hospitality. At the date of the next letter she was, for a season, in England.

To Mrs. Henry Whitman.

CAMBRIDGE, *Oct.* 15, 1890.

MY DEAR MRS. WHITMAN,— It does me good to hear from you, and to come in contact with the spirit with which you "chuck" yourself at life. It is medicinal in a way which it would probably both surprise and please you to know, and helps to make me ashamed of those pusillanimities and self-contempts which are the bane of my temperament and against which I have to carry on my lifelong struggle. Enough! As for you, beat Sargent, play round Chamberlain, extract the goodness and wisdom of Bryce, absorb the autumn colors of the land and sea, mix the crimson and the opal fire in the glass, charm everyone you come in contact with by your humanity and amiability; in short, *continue*, and we shall have plenty to talk about at the next (but for that, tedious) dinner at which it may be my blessing to be placed by your side! Also enough!

You will probably erelong be receiving the stalwart [Henry M.] Stanley and his accomplished bride. I am reading with great delight his book. How delicious is the fact that you can't cram individuals under cut and dried heads of classification. Stanley is a genius all to himself, and on the whole I like him right well, with his indescribable mixture of the battering ram and the orator, of hardness and sentiment, egotism and justice, domineeringness and democratic feeling, callousness to others' insides, yet kindliness, and all his other odd contradictions. He is probably on the whole an innocent. At any rate, it does me a lot of good to read about his heroic adventures.

As for "detail," of which you write, it is the ever-mounting sea which is certain to engulf one, soul and body. You have a genius to cope with it.— But again, enough!

Naturally I "purr" like your cat at the handsome words

you let fall about the "Psychology." Go on! But remember that you can do so just as well without reading it: I shan't know the difference. Seriously, your determination to read that fatal book is the one flaw in an otherwise noble nature. I wish that I had never written it.

I hope to get my wife and the rest of the family down from New Hampshire this week, though it does seem a sin to abandon the feast of light, color, and purity, for the turbid town.

Good-night! Yours faithfully,

WM. JAMES.

James was now beginning to prepare the condensed edition of the "Principles of Psychology," which appeared the next year as the "Briefer Course."

Professor Howison, who was informed of the project, had uttered a protest against the irreverent irony with which James treated the Hegelian dialectics in the "Principles," [1] and had expressed a hope that such passages would be omitted from the Briefer Course.

To G. H. Howison.

CAMBRIDGE, *Jan.* 20, 1891.

MY POOR DEAR DARLING HOWISON,— Your letter is received and wrings my heart with its friendliness and

[1] *E.g.*, *Principles of Psychology*, vol. 1, p. 369. "One is almost tempted to believe that the pantomime state of mind and that of the Hegelian dialectics are, emotionally considered, one and the same thing. In the pantomime all common things are represented to happen in impossible ways, people jump down each other's throats, houses turn inside out, old women become young men, everything 'passes into its opposite' with inconceivable celerity and skill; and this, so far from producing perplexity, brings rapture to the beholder's mind. And so, in the Hegelian logic, relations elsewhere recognized under the insipid name of distinctions (such as that between knower and object, many and one) must first be translated into impossibilities and contradictions, then 'transcended' and identified by miracles, ere the proper temper is induced for thoroughly enjoying the spectacle they show."

animosity combined. But don't think me more frivolous than I am. "Those bagatelle diatribes about Hegelism," etc., are not reprinted in this book, not a single syllable of them! I make some jokes about Caird on a certain page, but Caird already forgives me, and writes that I am sophisticated by Hegel myself. If you carefully ponder the *note* on that same page or the next one (Volume I, page 370), you will see the real inwardness of my whole feeling about the matter. I am not as low as I seem, and some day (D. v.) may get out another and a more "metaphysical" book, which will steal all your Hegelian thunder except the dialectical method, and show me to be a true child of the gospel. Heartily and everlastingly yours,

WM. JAMES.

To F. W. H. Myers.

NEWPORT, R.I., *Jan.* 30, 1891.

MY DEAR MYERS,— Your letter of the 12th came duly, but not till now have I had leisure to write you a line of reply. Verily you are the stuff of which world-changers are made! What a despot for Psychical Research! I always feel guilty in your presence, and am, on the whole, glad that the broad blue ocean rolls between us for most of the days of the year; although I should be glad to have it intermit occasionally, on days when I feel particularly larky and indifferent, when I might meet you without being bowed down with shame.

To speak seriously, however, I agree in what you say, that the position I am now in (Professorship, book published and all) does give me a very good pedestal for carrying on psychical research effectively, or rather for disseminating its results effectively. I find however that *narratives* are a weariness, and I must confess that the reading of narratives for which I have no personal responsibility is almost

intolerable to me. Those that come to me at first-hand, incidentally to the Census, I get interested in. Others much less so; and I imagine my case is a very common case. One page of experimental thought-transference work will "carry" more than a hundred of "Phantasms of the Living." I shall stick to my share of the latter, however; and expect in the summer recess to work up the results already gained in an article [1] for "Scribner's Magazine," which will be the basis for more publicity and advertising and bring in another bundle of Schedules to report on at the Congress. Of course I wholly agree with you in regard to the *ultimate* future of the business, and fame will be the portion of him who may succeed in naturalizing it as a branch of legitimate science. I think it quite on the cards that you, with your singular tenacity of purpose, and wide look at all the intellectual relations of the thing, may live to be the ultra-Darwin yourself. Only the facts are *so* discontinuous so far that possibly all our generation can do may be to get 'em called facts. I'm a bad fellow to investigate on account of my bad memory for anecdotes and other disjointed details Teaching of students will have to fill most of my time, I foresee; but of course my weather eye will remain open upon the occult world.

Our "Branch," you see, has tided over its difficulties temporarily; and by raising its fee will enter upon the new year with a certain momentum. You 'll have to bleed, though, ere the end, devoted creatures that you are, over there!

I thank you most heartily for your kind words about my book, and am touched by your faithful eye to the errata. The volumes were run through the press in less than seven weeks, and the proof-reading suffered. My friend

[1] "What Psychical Research has Accomplished," was first published in *The Forum*, 1892, vol. XIII, p. 727.

G. Stanley Hall, leader of American Psychology, has written that the book is the most complete piece of self-evisceration since Marie Bashkirtseff's diary. Don't you think that 's rather unkind? But in this age of nerves all philosophizing is really something of that sort. I finished yesterday the writing of an address on Ethics which I have to give at Yale College; and, on the way hither in the cars, I read the last half of Rudyard Kipling's "The Light that Failed" — finding the latter indecently true to nature, but recognizing after all that my ethics and his novel were the same sort of thing. All literary men are sacrifices. "Les festins humains qu'ils servent à leurs fêtes ressemblent la plupart à ceux des pélicans," etc., etc. Enough! . . .

To W. D. Howells.

CAMBRIDGE, *Apr.* 12, 1891.

MY DEAR HOWELLS,— You made me what seemed at the time a most reckless invitation at the Childs' one day — you probably remember it. It seemed to me improper then to take it up. But it has lain rankling in my mind ever since; and now, as the spring weather makes a young man's fancy lightly turn away from the metaphysical husks on which he has fed exclusively all winter to some more human reading, I say to myself, Why should n't I have copies, from the Author himself, of "Silas Lapham" and of the "Minister's Charge" — which by this time are almost the only things of yours which I have never possessed? Take this as thou wilt! . . .

To W. D. Howells.

CAMBRIDGE, *June* 12, 1891.

MY DEAR HOWELLS,— You are a sublime and immortal genius! I have just read "Silas Lapham" and "Lemuel

Barker" — strange that I should not have read them before, after hearing my wife rave about them so — and of all the perfect works of fiction they are the perfectest. The truth, in gross and in detail; the concreteness and solidity; the geniality, humanity, and unflagging humor; the steady way in which it keeps up without a dead paragraph; and especially the fidelity with which you stick to the ways of human nature, with the ideal and the unideal inseparably beaten up together so that you never give them "clear" — all make them a feast of delight, which, if I mistake not, will last for all future time, or as long as novels *can* last. Silas is the bigger total success because it deals with a more important story (I think you ought to have made young Corey *angrier* about Irene's mistake and its consequences); but the *work* on the much obstructed Lemuel surely was never surpassed. I hope his later life was happy!

Altogether *you* ought to be happy — you can fold your arms and write no more if you like. I've just got your "Criticism and Fiction," which shall speedily be read. And whilst in the midst of this note have received from the postman your clipping from Kate Field's "Washington," the author of which I can't divine, but she 's a blessed creature whoever she is. Yours ever,

WM. JAMES.

To Mrs. Henry Whitman.

CAMBRIDGE, *June* 20, 1891.

MY DEAR MRS. WHITMAN,— You *are* magnificent. Here comes your letter at 6 o'clock, just as I am looking wearily out of the window for a change, and makes me feel like an aspiring youth again. But I can't go to Beverly tomorrow, nor indeed leave my room, I fear; for I've had every kind

of *-itis* that can afflict one's upper breathing channels, and although convalescent, am as weak as a blade of grass, and feel as antique as Methusalem. A fortnight hence I shall be like a young puppy-dog again, however, and shall turn up inevitably between two trains more than once ere the summer is over.

I 've managed to get through Volume I of Scott's Journal in the last two days. The dear old boy! But who would not be "dear" who could have such a mass of doggerel running in his head all the time, and make a hundred thousand dollars a year just by letting his pen trickle? Bless his dear old "unenlightened" soul all the same! The Scotch are the finest race in the world — except the Baltimoreans [1] and Jews — and I think I enjoyed my twenty-four hours of Edinburgh two summers ago more than any twenty-four hours a city ever gave me.

Good-bye! I'm describing W. S.'s character when I ought to be describing yours — but you never give me a chance. When I get that task performed, we shall settle down to a solid basis; though probably all that will be in "the dim future." Meanwhile my love to all the Youth and Beauty (including your own) and best wishes for their happiness and freedom from influenzas of every description till the end of time. Affectionately yours,

W. J.

To his Sister.

CHOCORUA, N.H., *July* 6, 1891.

DEAREST ALICE,— . . . Of course [this medical verdict on your case may mean] as all men know, a finite length of days; and then, good-bye to neurasthenia and neuralgia

[1] It will be recalled that Mrs. Whitman had been a Baltimorean before she came to live in Boston.

and headache, and weariness and palpitation and disgust all at one stroke — I should think you would be reconciled to the prospect with all its pluses and minuses! I know you 've never cared for life, and to me, now at the age of nearly fifty, life and death seem singularly close together in all of us — and life a mere farce of frustration in all, so far as the realization of the innermost ideals go to which we are made respectively capable of feeling an affinity and responding. Your frustrations are only rather more flagrant than the rule; and you 've been saved many forms of self-dissatisfaction and misery which appertain to such a multiplication of responsible relations to different people as I, for instance, have got into. Your fortitude, good spirits and unsentimentality have been simply unexampled in the midst of your physical woes; and when you 're relieved from your post, just *that* bright note will remain behind, together with the inscrutable and mysterious character of the doom of nervous weakness which has chained you down for all these years. As for that, there 's more in it than has ever been told to so-called science. These inhibitions, these split-up selves, all these new facts that are gradually coming to light about our organization, these enlargements of the self in trance, etc., are bringing me to turn for light in the direction of all sorts of despised spiritualistic and unscientific ideas. Father would find in me today a much more receptive listener — all *that* philosophy has got to be brought in. And what a queer contradiction comes to the ordinary scientific argument against immortality (based on body being mind's condition and mind going *out* when body is gone), when one must believe (as now, in these neurotic cases) that some infernality in the body *prevents* really existing parts of the mind from coming to their effective rights at all, suppresses them, and blots them out from

participation in this world's experiences, although they are *there* all the time. When that which is *you* passes out of the body, I am sure that there will be an explosion of liberated force and life till then eclipsed and kept down. I can hardly imagine *your* transition without a great oscillation of both "worlds" as they regain their new equilibrium after the change! Everyone will feel the shock, but you yourself will be more surprised than anybody else.

It may seem odd for me to talk to you in this cool way about your end; but, my dear little sister, if one has things present to one's mind, and I know they are present enough to *your* mind, why not speak them out? I am sure you appreciate that best. How many times I have thought, in the past year, when my days were so full of strong and varied impression and activities, of the long unchanging hours in bed which those days stood for with you, and wondered how you bore the slow-paced monotony at all, as you did! You can't tell how I've pitied you. But you *shall* come to your rights erelong. Meanwhile take things gently. Look for the little good in each day as if life were to last a hundred years. Above all things, save yourself from bodily pain, if it can be done. You've had too much of that. Take all the morphia (or other forms of opium if that disagrees) you want, and don't be afraid of becoming an opium-drunkard. What was opium created for except for such times as this? Beg the good Katharine (to whom *our* debt can never be extinguished) to write me a line every week, just to keep the currents flowing, and so farewell until I write again. Your ever loving,

W. J.

The reader should not fail to realize, in reading the letter which follows, that it was written, not only while Münster-

berg was still a remote young psychologist in Germany, with no claim on James's consideration, but before there was any question of calling him to Harvard.

To Hugo Münsterberg.

CHOCORUA, *July* 8, 1891.

DEAR DR. MÜNSTERBERG,— I have just read Prof. G. E. Müller's review of you in the G. G. H., and find it in many respects so brutal that I am impelled to send you a word of "consolation," if such a thing be possible. German polemics in general are not distinguished by mansuetude; but there is something peculiarly hideous in the business when an established authority like Müller, instead of administering fatherly and kindly admonition to a youngster like yourself, shows a malign pleasure in knocking him down and jumping up and down upon his body. All your merits he passes by parenthetically as *selbstverständlich;* your sins he enlarges upon with unction. Don't mind it! Don't be angry! Turn the other cheek! Make no ill-mannered reply! — and great will be your credit and reward! Answer by continuing your work and making it more and more irreproachable.

I can't myself agree in some of your theories. *A priori,* your muscular-sense theory of psychic measurements seems to me incredible in many ways. Your general mechanical *Weltanschauung* is too abstract and simple for my mind. But I find in you just what is lacking in this critique of Müller's — a sense for the perspective and proportion of things (so that, for instance, you *don't* make experiments and quote figures to the 100th decimal, where a coarse qualitative result is all that the question needs). Whose *theories* in Psychology have any *definitive* value to-

day? No one's! Their only use is to sharpen farther reflexion and observation. The man who throws out most new ideas and immediately seeks to subject them to experimental control is the most useful psychologist, in the present state of the science. No one has done this as yet as well as you. If you are only *flexible* towards your theories, and as ingenious in testing them hereafter as you have been hitherto, I will back you to beat the whole army of your critics before you are forty years old. Too much ambition and too much rashness are marks of a certain type of genius in its youth. The *destiny* of that genius depends on its power or inability to assimilate and get good out of such criticisms as Müller's. Get the good! forget the bad! — and Müller will live to feel ashamed of his tone.

I was very much grieved to learn from Delabarre lately that the doctors had found some weakness in your heart! What a wasteful thing is Nature, to produce a fellow like you, and then play such a trick with him! Bah! — But I prefer to think that it will be no serious impediment, if you only go *piani piano*. You will do the better work doubtless for doing it a little more slowly. Not long ago I was dining with some old gentlemen, and one of them asked, "What is the best assurance a man can have of a long and active life?" He was a doctor; and presently replied to his own question: "To be entirely broken-down in health before one is thirty-five!" — There is much truth in it; and though it applies more to nervous than to other diseases, we all can take our comfort in it. *I* was entirely broken-down before I was thirty. Yours cordially,

Wm. James.

Delabarre and Mackaye wrote to me of you with great admiration and gratitude for all they have gained.

To Henry Holt.

CHOCORUA, N.H., *July* 24, 1891.

MY DEAR HOLT,— I expect to send you within ten days the MS. of my "Briefer Course," boiled down to possibly 400 pages. By adding some twaddle about the senses, by leaving out all polemics and history, all bibliography and experimental details, all metaphysical subtleties and digressions, all quotations, all humor and pathos, all *interest* in short, and by blackening the tops of all the paragraphs, I think I have produced a tome of pedagogic classic which will enrich both you and me, if not the student's mind.

The difficulty is about when to correct the proofs. I 've practically had no vacation so far, and won't touch them during August. I can start them September first up here. I can't rush them through in Cambridge as I did last year; but must do them leisurely, to suit this northern mail and its hours. I *could* have them done by another man in Cambridge, if there were desperate hurry; but on the whole I should prefer to do them myself.

Write and propose something! The larger book seems to be a decided success — especially from the literary point of view. I begin to look down upon Mark Twain! Yours ever,

WM. JAMES.

To Henry James.

ASHEVILLE, N.C., *Aug.* 20, 1891.

MY DEAR HARRY,— . . . Of poor Lowell's death you heard. I left Cambridge the evening of the funeral, for which I had waited over, and meant to write to you about it that very afternoon. But as it turned out, I did n't get a moment of time. . . . He had never been ill in his life till two years ago, and did n't seem to understand or realize

the fact as most people do. I doubt if he dreamed that his end was approaching until it was close at hand. Few images in my memory are more touching than the picture of his attitude in the last visits I paid him. He was always up and dressed, in his library, with his velvet coat and tobacco pipes, and ready to talk and be talked to, alluding to his illness with a sort of apologetic and whimsical plaintiveness that had no querulousness in it, though he coughed incessantly, and the last time I was there (the last day of June, I think) he was strongly narcotized by opium for a sciatica which had lately supervened. Looking back at him, what strikes one most was his singularly boyish cheerfulness and robustness of temperament. He was a sort of a boy to the end, and makes most others seem like premature old men. . . .[1]

Miss Grace Ashburner, next addressed, and her sister Miss Anne Ashburner, were two old ladies, friends of James's parents, for whom he felt an especially affectionate regard. They, and their niece Miss Theodora Sedgwick, lived in Kirkland Street, next door to Professor Child and near the Norton family. They had become near neighbors as well as friends when James moved into his new house.

To Miss Grace Ashburner.

LINVILLE, N.C., *Aug.* 25, 1891.

MY DEAR MISS GRACE,— The time has come for that letter to be written! I have been thinking of you ever since I left home; but every letter-writing moment so far has been taken up by the information necessary to be im-

[1] *Aug.* 14. "Lowell's funeral at mid-day. . . . Went to Child's to say good-bye, and found Walcott, Howells, Cranch, etc. Poor dear old Child! We drank a glass standing to the hope of seeing Lowell again."

parted to my faithful spouse about my whereabouts, expenses, health, longings for home and the children, etc.; then a long-due letter to Harry had to be written, another to Alice, and one to Katharine Loring; finally, one to my Cousin Elly Emmet who is about to marry *en secondes noces* a Scotchman, until at the last the moment is ripe for the most ideal correspondent of all!

I have at last "struck it rich" here in North Carolina, and am in the most peculiar, and one of the most poetic places I have ever been in. Strange to say, it is on the premises of a land speculation and would-be "boom." A tract of twenty-five square miles of wilderness, 3800 feet above the sea at its lowest part, has been bought; between 30 and 40 miles of the most admirable alpine, evenly-graded, zigzagging roads built in various directions from the centre, which is a smallish cleared plateau; an exquisite little hotel built; nine cottages round about it; and that is all. Not a loafer, not a fly, not a blot upon the scene! The serpent has not yet made his appearance in this Eden, around which stand the hills covered with primeval forest of the most beautiful description, filled with rhododendrons, laurels, and azaleas which, through the month of July, must make it ablaze with glory.

I went this morning on horseback with the manager of the concern, a really charming young North Carolinian educated at our Institute of Technology, to the top of "Grandfather Mountain" (close by, which the Company owns) and which is only a couple of hundred feet lower than Mt. Washington. The road, the forest, the view, the crags were as good as such things can be. Apparently the company had just planted a couple of hundred thousand dollars in *pure esthetics* — a most high-toned proceed-

ing in this degenerate age. Later, doubtless, a railroad, stores, and general sordidness with wealth will creep in. Meanwhile let us enjoy things! There "does be" advantages in creation as opposed to evolution, in the railway, in the telegraph and the electric light, and all that goes with them. This peculiar combination of virgin wilderness with perfectly planned roads, Queen Anne cottages, and a sweet little modern hotel, has never been realized until our day.

But what am I doing? I always held a descriptive letter in abhorrence: sentiment is the only thing that should be allowed a place in a correspondence between two persons of opposite genders. But to feel sentiment is one thing, and to express it both forcibly and gracefully is another. Had I but the pen of an F. J. Child, I might do something. As it is, my dear, dear Miss Grace, I can only rather dumbly say how everlastingly tender was, is and ever shall be the emotion which accompanies my thoughts of you. Especially in these days when your patience and good spirits add such a halo to you and to your sister too. I am fast overtaking you in age, and it gives the deepest sort of satisfaction to feel the process of growing together with one's old friends as one does. "Thought is deeper than all speech," so I will say no more. I shall hope to see you, and see you feeling well, before the week is over. Meanwhile, with heartiest affection to your dear sister, and to Theodora as well as to yourself, I am always, your loving,

WM. JAMES.

To Henry James.

CAMBRIDGE, *Apr.* 11, 1892.

MY DEAR HARRY,—. . . I have been seething in a fever of politics about the future of our philosophy department.

Harvard must lead in psychology; and I, having founded her laboratory, am not the man to carry on the practical work. I have *almost* succeeded, however, in clinching a bargain whereby Münsterberg, the ablest experimental psychologist in Germany, allowance made for his being only 28 years old,— he is in fact the Rudyard Kipling of psychology,— is to come here. When he does he will scoop out all the other universities as far as that line of work goes. We have also had another scheme, at the various stages of which you, Balzac or Howells ought to have been present, to work up for a novel or the stage. There 's a great comedy yet to be made out of the University newly founded by the American millionaire. In this case the millionaire had announced his desire to found a professorship of psychology applied to education. The thing was to get it for Harvard, which he mistrusted. I went at him tooth and nail, trying to persuade him that Royce was the man. Letters, *pour-parlers*, visits (he lives in N. Y.), finally a two-days' visit at this house, and a dinner for him. He is a real Balzackian figure — a regular porker, coarse, vulgar, vain, cunning, mendacious, etc., etc. The worst of it is that he will probably give us nothing,— having got all the attention and flattery from us at which he aimed,— so that we have our labor for our pains, and the gods laugh as they say "served them right."

I have long been meaning to write of my intense enjoyment of Du Maurier's "Peter Ibbetson," which I verily believe will be one of the classics of the English tongue. The *beauty* of it goes beyond everything — and the light and happy touch — the rapid style! Please tell him if you see him that we are all on our knees. Your last book fell into Margaret Gibbens's hands, and I have barely seen it. I shan't have time to read it till the voyage. . . .

To Miss Mary Tappan.

CAMBRIDGE, *April* 29, 1892.

MY DEAR MARY,— Your kind letter about poor Alice came today, and makes me do what I have long been on the *point* of doing — write a friendly word to you. Yes, Alice's death is a great release to her; she longed for it; and it is in a sense a release to all of us. In spite of its terrific frustrations her life was a triumph all the same, as I now see it. Her particular burden was borne well. She never whimpered or complained of her sickness, and never seemed to turn her face towards it, but up to the very limit of her allowance attended to outer things. When I went to London in September to bid her good-bye, she altogether refused to waste a minute in talking about her disease, and conversed only of the English people and Harry's play. So her soul was not subdued! I wish that mine might ever be as little so! Poor Harry is left rather disconsolate. He habitually stored up all sorts of things to tell her, and now he has no ear into which to pour their like. He says her talk was better than anyone's he knew in London. Strange to say, altho' practically bedridden for years, her mental atmosphere, barring a little over-vehemence, was altogether that of the *grand monde*, and the information about both people and public affairs which she had the art of absorbing from the air was astonishing.

We are probably all going to Europe on the 25th of May — [SS.] Friesland [to] Antwerp. Both Alice and I need a "year off," and I hope we shall get it. Our winter abode is yet unknown. I wish you were going to stay and we could be near you. I wish anyhow we might meet this summer and talk things over. It does n't pay in this short life for good old friends to be non-existent for each other; and how can one write letters of friendship when letters of business fill

every chink of time? I *do hope* we shall meet, my dear Mary. Both of us send you lots of love, and plenty to Ellen too. Yours ever,

W. J.

James sailed for Antwerp with his family on May 25, and escaped not only from college duties but from the postman and from his writing-table. He spent the summer in the Black Forest and Switzerland before moving down to Florence in September. It happened that a few weeks were passed in a *pension* at Vers-chez-les-Blanc above the Lake of Geneva, in which Professor Theodore Flournoy of the University of Geneva, to whom the next letter but one is addressed, was also spending his vacation with his family. Flournoy had reviewed the "Principles" in the "Journal de Genève," and there had already been some correspondence between the two men. At Vers-chez-les-Blanc a real friendship sprang up quickly. It grew deeper and closer as the years slipped by, for in temperament and mental outlook the Swiss and the American were close kin.

To Miss Grace Ashburner.

GRYON, SWITZERLAND, *July* 13, 1892.

MY DEAR MISS GRACE, or rather, let me say, MY DEAR GRACE,— since what avails such long friendship and affection, if not that privilege of familiarity? I have thought of you often and of the quiet place that harbors you, but have been too distracted as yet to write any letters but necessary ones on business. We have been in Europe five and a half weeks and are only just beginning to see a ray of daylight on our path. How could Arthur, how could Madame Lucy,[1] see us go off and not raise a more solemn

[1] Mr. and Mrs. Arthur Sedgwick. Mr. Sedgwick was Miss Ashburner's nephew.

word of warning? It seems to me that the most solemn duty *I* can have in what remains to me of life will be to save my inexperienced fellow beings from ignorantly taking their little ones abroad when they go for their own refreshment. To combine novel anxieties of the most agonizing kind about your children's education, nocturnal and diurnal contact of the most intimate sort with their shrieks, their quarrels, their questions, their rollings-about and tears, in short with all their emotional, intellectual and bodily functions, in what practically in these close quarters amounts to one room — to combine these things (I say) with a *holiday* for *oneself* is an idea worthy to emanate from a lunatic asylum. The wear and tear of a professorship for a year is not equal to one week of this sort of thing. But let me not complain! Since I am responsible for their being, I will launch them worthily upon life; and if a foreign education is required, they shall have it. Only why talk of "sabbatical" years? — there is the hideous mockery! Alice, if she writes to you, will (after her feminine fashion) gloze over this aspect of our existence, because she has been more or less accustomed to it all these years and *on the whole does not dislike it* (!!), but I for once will speak frankly and not disguise my sufferings. Here in this precipitous Alpine village we occupy rooms in an empty house with a yellow-plastered front and an iron balcony above the street. Up and down that street the cows, the goats, the natives, and the tourists pass. The church-roof and the pastor's house are across the way, dropped as it were twenty feet down the slope. Close beside us are populous houses either way, and others beside *them*. Yet on that iron balcony all the innermost mysteries of the James family are blazoned and bruited to the entire village. *Things* are dried there, quarrels, screams and squeals rise

incessantly to Heaven, dressing and undressing are performed, punishments take place — recriminations, arguments, execrations — with a publicity after which, if there *were* reporters, we should never be able to show our faces again. And when I think of that cool, spacious and quiet mansion lying untenanted in Irving Street, with a place in it for everything, and everything in its place when *we* are there, I could almost weep for "the pity of it." But we may get used to this as other travelers do — only Arthur and Lucy ought to have dropped some word of warning ere we came away!

Our destiny seems relentlessly driving us towards Paris, which on the whole I rather hate than otherwise, only the educational problem promises a better solution there. The boys meanwhile have got started on French lessons here, and though we must soon "move on" like a family of wandering Jews, we shall probably leave one behind in the pastor's family hard-by. The other boy we shall get into a family somewhere else, and then have none but Peg and the baby to cope with. Perhaps strength will be given us for that.

Switzerland meanwhile is an unmitigated blessing, from the mountains down to the bread and butter and the beds. The people, the arrangements, the earth, the air and the sky, are satisfactory to a degree hard to imagine beforehand. There is an extraordinary absence of feminine beauty, but great kindliness, absolute honesty, fixed tariffs and prices for everything, etc., etc., and of course absolutely clean hotels at prices which, though not the "dirt cheap" ones of former times, are yet very cheap compared with the American standard. We stayed for ten days at a *pension* on the Lake of Lucerne which was in all respects as beautiful and ideal as any scene on the operatic stage, yet we paid

just about what the Childs pay at Nickerson's vile and filthy hotel at Chocorua. Of course we made the acquaintance of Cambridge people there whose acquaintance we had not made before — I mean the family of Joseph Henry Thayer of the Divinity School, whose daughter Miriam, with her splendid playing and general grace and amiability, was a proof of how much hidden wealth Cambridge contains.

But I have talked too much about ourselves and ought to talk about you. What can I do, however, my dear Grace, except express hopes? I know that you have had a hot summer, but I know little else. Have you borne it well? Have you had any relief from your miserable suffering state? or have you gone on as badly or worse than ever? Of course you can't answer these questions, but some day Theodora will. I devoutly trust that things have gone well and that you may even have been able to see some friends, and in that way get a little change. Your sister, to whom pray give the best love of both of us, is I suppose holding her own as bravely as ever; only I should like to know the fact, and that too Theodora will doubtless ere long acquaint us with. To that last-named exemplary and delightful Being give also our best love; and with any amount of it of the tenderest quality for yourself, believe me, always your affectionate,

WM. JAMES.

Love to all the Childs, please, and all the Nortons who may be within reach.

To Theodore Flournoy.

PENSIONE VILLA MAGGIORE
(PALLANZA), *Sept.* 19, 1892.

MY DEAR FLOURNOY,— Your most agreeable letter — one of those which one preserves to read in one's old age —

came yesterday. . . . I am much obliged to you for the paper by Sécretan, and (unless you deny me the permission) I propose to keep it, and let you get a new one, which you can do more easily than I. It is much too oracular and brief, but its *pregnancy* is a good example of what an intellect gains by growing old: one says vast things simply. I read it stretched on the grass of Monte Motterone, the Rigi of this region, just across the Lake, with all the kingdoms of the earth stretched before me, and I realized how exactly a philosophic *Weltansicht* resembles that from the top of a mountain. You are driven, as you ascend, into a choice of fewer and fewer paths, and at last you end in two or three simple attitudes from each of which we see a great part of the Universe amazingly simplified and summarized, but nowhere the entire view at once. I entirely agree that Renouvier's system fails to satisfy, but it seems to me the classical and consistent expression of *one* of the great attitudes: that of insisting on logically intelligible formulas. If one goes beyond, one must abandon the hope of *formulas* altogether, which is what all pious sentimentalists do; and with them M. Sécretan, since he fails to give any articulate substitute for the "Criticism" he finds so unsatisfactory. Most philosophers give formulas, and inadmissible ones, as when Sécretan makes a *memoire sans oubli = duratio tota simul* = eternity!

I have been reading with much interest the articles on the will by Fouillée, in the "Revue Philosophique" for June and August. There are admirable descriptive pages, though the final philosophy fails to impress me much. I am in good condition now, and must try to do a little methodical work every day in Florence, in spite of the temptations to *flânerie* of the sort of life.

I did hope to have spent a few days in Geneva before

crossing the mountains! But perhaps, for the holidays, you and Madame Flournoy will cross them to see us at Florence. The Vers-chez-les-Blanc days are something that neither she nor I will forget!

You and I are strangely contrasted as regards our professorial responsibilities: you are becoming entangled in laboratory research and demonstration just as I am getting emancipated. As regards *demonstrations*, I think you will not find much difficulty in concocting a programme of classical observations on the senses, etc., for students to verify; it worked much more easily at Harvard than I supposed it would when we applied it to the whole class, and it improved the spirit of the work very much. As regards *research*, I advise you not to take that duty too conscientiously, if you find that ideas and projects do not abound. As long as [a] man is working at anything, he must give up other things at which he might be working, and the best thing he can work at is usually the thing he does most spontaneously. You philosophize, according to your own account, more spontaneously than you work in the laboratory. So do I, and I always felt that the occupation of philosophizing was with me a valid excuse for neglecting laboratory work, since there is not time for both. Your work as a philosopher will be more *irreplaceable* than what results you might get in the laboratory out of the same number of hours. Some day, I feel sure, you will find yourself impelled to publish some of your reflections. Until then, take notes and read, and feel that your true destiny is on the way to its accomplishment! It seems to me that a great thing would be to add a new course to your instruction. Au revoir, my dear friend! My wife sends "a great deal of love" to yours, and says she will write to her as soon as we get settled. I also send my most cordial greetings to

Madame Flournoy. Remember me also affectionately to those charming young *demoiselles*, who will, I am afraid, incontinently proceed to forget me. Always affectionately yours,

Wm. James.

To William M. Salter.

Florence, *Oct.* 6, 1892.

. . . So the magician Renan is no more! I don't know whether you were ever much subject to his spell. If so, you have a fine subject for Sunday lectures! The queer thing was that he so slowly worked his way to his natural mental attitude of irony and persiflage, on a basis of moral and religious material. He levitated at last to his true level of superficiality, emancipating himself from layer after layer of the inhibitions into which he was born, and finally using the old moral and religious vocabulary to produce merely musical and poetic effects. That moral and religious ideals, seriously taken, involve certain refusals and renunciations of freedom, Renan seemed at last entirely to forget. On the whole, his sweetness and mere literary coquetry leave a displeasing impression, and the only way to handle him is not to take him heavily or seriously. The worst is, he was a prig in his ideals. . . .

To James J. Putnam.

16 Piazza dell' Indipendenza,
Florence, *Oct.* 7, 1892.

My dear Jim,— We got your delightful letter ever so long ago, and nothing but invincible lethargy on my part, excusing itself to conscience by saying, "I must n't write till I have something definitive to announce," is responsible for this delay. The lethargy was doubtless the healthy

reversion of the nervous system to its normal equilibrium again, so I let it work. And the conscientious sophism was not so unreasonable after all. My brain has gradually got working in a natural manner again, and we are definitively settled for the winter, so the time for a line to you has come.

To begin with, your letter sounded delicious, and I like to think of you as enjoying the neighborhood of our good little [Chocorua] lake so much, and particularly as expressing such satisfaction in the look of our little place. If it has n't "style," it has at least a harmonious domesticity of appearance. A recent letter referred to "Dr. Putnam's" place on the hill across the lake, as if you or Charlie might have been buying over there too. Is this so? I shall be very glad if it is so.

As for ourselves, coming abroad with a pack of children is not the same thing in reality as it is on paper. A summer full of passive enjoyment is one thing, a summer full of care for the present and anxious schemes for the coming winter is another. When you come abroad, come with Marian for the summer only and leave the children at home. Of course they have gained perception and intelligence, and if this Florence school only turns out well, they will have a good deal of French, and other experiences which will be precious to them hereafter; so that on their [account] there will be nothing to regret. But the parental organism in sore need of recuperative vacation gets a great deal more of it per dollar and per day if allowed to wander by itself. Enough now of this philosophy! . . .

I am telling you nothing of our summer, most all of which was passed in Switzerland. Germany is good, but Switzerland is better. *How* good Switzerland is, is something that can't be described in words. The healthiness of it passes all utterance — the air, the roads, the mountains, the

customs, the institutions, the people. Not a breath of art, poetry, esthetics, morbidness, or "suggestions"! It is all there, solid meat and drink for the sick body and soul, ready to be turned to, and do you infallible good when the nervous and gas-lit side of life has had too much play. What a see-saw life is, between the elemental things and the others! We must have both; but aspiration for aspiration, I think that of the over-cultured and exquisite person for the insipidity of health is the more pathetic. After the suggestiveness, decay and over-refinement of Florence this winter, I shall be hungry enough for the eternal elements to be had in Schweiz. I did n't do any high climbing, for which my legs and *Schwindeligkeit* both unfit me, but any amount of solid moderate walking (say four to six hours a day), which did me a lot of good. I envy the climbers, though!

Now that my brain begins to work again, I have mapped out a profitable course of winter reading, *Naturphilosophie* and *Kunstgeschichte*, and, if the boys' school is only as good as it is cracked up to be, we shall have had a good year. Alice is very well, and much refreshed in spite of maternal cares and perplexities. . . . Love from both of us to both of you, and wishes for a good winter. Love also to all your family circle, especially Annie, and to Mrs. Wynne if she be near.

W. J.

To Miss Grace Ashburner.

16 Piazza dell Indipendenza
Florence, *Oct.* 19, 1892.

My dear Grace,— It is needless to say that your long and delightful reply written by Theodora's self-effacing hand reached us duly, and that I have "been on the point"

of writing to you again ever since. That "point" as you well know, is one to which somehow one seems long to cleave without jumping off. But at last here goes — irrevocably! I did not expect that in your condition you would be either so conscientious or so energetic as to send so immediate and full a return, and I must expressly stipulate, my dear old friend, that the sole condition upon which I write now is that you shall not feel that I expect a single word of answer. (Needless to say, however, how much any infringement of this condition on your part will be *enjoyed*.)

Well! Cold and wet drove us out of Switzerland that first week in September, though, as it turned out, we should have had a fine rest of the month if we had stayed. We crossed the Simplon to Pallanza on Lake Maggiore, where we stayed ten days, till the bad fare made us sick; and then came straight to Florence by the 21st. As almost no strangers had arrived, we had the pick of all the furnished apartments, most of which threatened great bleakness or gloominess for the winter, with their high ceilings, and *some* rooms in all of them lit from court or well. Our family seems to be of the maximum size for which apartments are made! We found but this one into all the rooms of which the sun can come either before- or after-noon. It is clean, and abundantly furnished with sofas and chairs, but not a "convenience for housekeeping" of any kind whatsoever. No oven in which to make the macaroni *au gratin*, no place to keep more than a week's supply of charcoal, or I fear more than three or four days' supply of wood for the fire when the cold weather comes, as come it will with a vengeance, from all accounts. I hope our children won't freeze!

Harry and Billy started school at last two days ago, and glad I am to see them at it. In the immortal words of our

townsman Rindge in his monumental inscription, "every man" (and "every" boy!) "should have an honest occupation." [1] What they need is comrades of their own age, and competitive play and work, rather than monuments of antiquity or landscape beauty. Animal, not vegetable or mineral life is their element. The school is English, they 'll get no more French or German there than at Browne and Nichols's [school at home] and they 'll have to begin Italian, I'm afraid, which will be pure interruption and leave not a rack behind after they've been home a year. Still one must n't always grumble about one's children, and they are getting an amount of perception over here, and a freedom from prejudices about American things and ways, which will certainly be of general service to their intelligence, and be worth more to them hereafter than their year would have been if spent in drill for the Harvard exams — even if what they lose do amount to a whole year, which I much doubt. But I think it may be called certain that they shan't be kept abroad a *second* year!

For ourselves, Florence is delicious. I have a sort of organic protestation against certain things here, the toneless air in the streets, which feels like used-up indoor air, the "general debility" which pervades all ways and institutions, the worn-out faces, etc., etc. But the charming sunny manners, the old-world picturesqueness wherever you cast your eye, and above all, the magnificent remains of art, redeem it all, and insidiously spin a charm round one which might well end by turning one into one of these mere northern loungers here for the rest of one's days, recreant to all one's native instincts. The stagnancy of the thermometer is the great thing. Day after day a changeless air, sometimes sun and sometimes shower, but no other difference

[1] See vol. II, p. 39 *infra*.

except possibly from week to week the faintest possible progress in the direction of cold. It must be very good for one's nerves after our acrobatic climate. We have an excellent man-cook, the most faithful of beings, at two and a half dollars a week. He never goes out except to market, and understands, strange to say, the naked Latin roots without terminations in which we hold *un*sweet discourse with him. But on Dante and Charles Norton's *admirable* "pony" I am getting up the lingo fast!

All this time I am saying nothing about you or your sister, or the dear Childs, or the Nortons, or anyone. Of your own condition we have got very scanty news indeed since your letter. . . . Perhaps Theodora will just sit down and write two pages,— not a letter, if she is n't ready; but just two pages — to give some authentic account of how the fall finds you all, especially you. I hope the opium business and all has not given you additional trouble, and that the pain has not made worse havoc than before. When one thinks of your patience and good cheer, my dear, dear Grace, through all of life, one feels grateful to the Higher Powers for the example. Please take the heartfelt love of both of us, give some to your dear sister and to Theodora, and believe me ever your affectionate,

Wm. James.

Love too, to the Nortons, old and young, and to the Childs.

To Josiah Royce.

Florence, *Dec.* 18, 1892.

Beloved Josiah,— Your letter of Oct. 12, with "missent Indian mail" stamped upon its envelope in big letters, was handed in only ten days ago, after I had long said in my heart that you were no true friend to leave me thus

languishing so long in ignorance of all that was befalling in Irving St. and the country round about. Its poetical hyperboles about the way I was missed made amends for everything, so I am not now writing to ask you for my diamonds back, or to return my ringlet of your hair. It was a beautiful and bully letter and filled the hearts of both of us with exceeding joy. I have heard since then from the Gibbenses that you are made Professor — I fear at not more than $3000. But still it is a step ahead and I congratulate you most heartily thereupon.

What I most urgently wanted to hear from you was some estimate of Münsterberg, and when you say, "he is an immense success," you may imagine how I am pleased. He has his foibles, as who has not; but I have a strong impression that that youth will be a great man. Moreover, his naïveté and openness of nature make him very lovable. I do hope that [his] English will go — of course there can be no question of the students liking him, when once he gets his communications open. He has written me exhaustive letters, and seems to be outdoing even you in the amount of energizing which he puts forth. May God have him in his holy keeping!

From the midst of my laziness here the news I get from Cambridge makes it seem like a little seething Florence of the XVth Century. Having all the time there is, to myself, I of course find I have no time for doing any particular duties, and the consequence is that the days go by without anything very serious accomplished. But we live well and are comfortable by means of sheet-iron stoves which the clammy quality of the cold rather than its intensity seems to necessitate, and Italianism is "striking in" to all of us to various degrees of depth, shallowest of all I fear in Peg and the baby. When *Gemüthlichkeit* is banished from the

world, it will still survive in this dear and shabby old country; though I suppose the same sort of thing is really to be found in the East even more than in Italy, and that we shall seek it there when Italy has got as tram-roaded and modernized all over as Berlin. It is a curious smell of the past, that lingers over everything, speech and manners as well as stone and stuffs!

I went to Padua last week to a Galileo anniversary. It was splendidly carried out, and great fun; and they gave all of us foreigners honorary degrees. I rather like being a doctor of the University of Padua, and shall feel more at home than hitherto in the "Merchant of Venice." I have written a letter to the "Nation" about it, which I commend to the attention of your gentle partner.[1] . . .

Mark Twain is here for the winter in a villa outside the town, hard at work writing something or other. I have seen him a couple of times — a fine, soft-fibred little fellow with the perversest twang and drawl, but very human and good. I should think that one might grow very fond of him, and wish he 'd come and live in Cambridge.

I am just beginning to wake up from the sort of mental palsy that has been over me for the past year, and to take a little "notice" in matters philosophical. I am now reading Wundt's curiously long-winded "System," which, in spite of his intolerable sleekness and way of *soaping* everything on to you by plausible transitions so as to make it run continuous, has every now and then a compendiously stated truth, or *aperçu*, which is nourishing and instructive. Come March, I will send you proposals for my work next year, to the "Cosmology" part of which I am just beginning to wake up. [A. W.] Benn, of the history of Greek

[1] See "The Galileo Festival at Padua": *Nation* (New York), Jan. 5, 1893; a four-column account of the Festival.

Philosophy, is here, a shy Irishman (I should judge) with a queer manner, whom I have only seen a couple of times, but with whom I shall probably later take some walks. He seems a good and well-informed fellow, much devoted to astronomy, and I have urged your works on his attention. He lent me the "New World" with your article in it, which I read with admiration. Would that belief would ensue! Perhaps I shall get straight.

I have just been "penning" a notice of Renouvier's "Principes de la Nature" for Schurman.[1] Renouvier cannot be *true* — his world is so much *dust*. But that conception is a *zu überwindendes Moment*, and he has given it its most energetic expression. There is a theodicy at the end, a speculation about this being a world fallen, which ought to interest you much from the point of view of your own Cosmology.

Münsterberg wrote me, and I forgot to remark on it in my reply, that Scripture wanted him to contribute to a new Yale psychology review, but that he wished to publish in a volume. I confess it disgusts me to hear of each of these little separate college tin-trumpets. What I should really like would be a philosophic *monthly* in America, which would be all sufficing, as the "Revue Philosophique" is in France. If it were a monthly, Münsterberg could find room for all his contributions from the laboratory. But I don't suppose that Scripture will combine with Schurman any more than Hall would, or for the matter of that, I don't know whether Schurman himself would wish it. . . .

What are you working at? Is the Goethe work started? Is music raging round you both as of yore? How are the children? We heard last night the new opera by Mascagni, "I Rantzau," which has made a *furore* here and which

[1] *Philosophical Review* (1893), vol. II, p. 213.

I enjoyed hugely. How is Santayana, and what is he up to? You can't tell how thick the atmosphere of Cambridge seems over here? "Surcharged with vitality," in short. Write again whenever you can spare a fellow a half hour, and believe me, with warmest regards from both of us to both of you, yours always,

WM. JAMES.

Pray give love to Palmer, Nichols, Santayana, Münsterberg, and all.

To Miss Grace Norton.

FLORENCE, *Dec.* 28, 1892.

MY DEAR GRACE,— I hope that my silence has not left you to think that I have forgotten all the ties of friendship. Far from it! — but have *you* never felt the rapture of day after day with no letter to write, nor the shrinking from breaking the spell by changing a limitless possibility of future outpouring into a shabby little actual scrawl? Remote, unwritten to and unheard from, you seem to me something ideal, off there in your inaccessible Cambridge palazzo, bathed in the angelic American light, occupying your mind with noble literature, pure, solitary, incontaminate — a station from which the touch of this vulgar epistle will instantly bring you down; for you will have been imagining your poor correspondent in the same high and abstract fashion until what he says breaks the charm (as infallibly it must), and with the perception of his finiteness must also come a faint sense of discouragement as if *you* were finite too — for communications bring the communicants to a common level. All of which sounds, my dear Grace, as if I were refraining from writing to you out of my well-known habit of "metaphysical politeness"; or trying to make you think so. But I think I can trust you

to see that all these elaborate conceits (which seem imitated from the choice Italian manner, and which I confess have flowed from my pen quite unpremeditatedly and somewhat to my own surprise) are nothing but a shabby cloak under which I am trying to hide my own palpable *laziness* — a laziness which even the higher affections can only render a little restless and uncomfortable, but not dispel.— However, it *is* dispelled at last, is n't it? So let me begin.

You will have heard stray tidings of us from time to time, so I need give you no detailed account of our peregrinations or decisions. We had a delicious summer in Switzerland, that noble and medicinal country, and we have now got into first-rate shape at Florence, although there is a menace of "sociability" commencing, which may take away that wonderful and unexampled sense of peace. I have been enjoying [myself] of late in sitting under the lamp until midnight, secure against any possible interruption, and reading what things I pleased. I believe that last year in Cambridge I counted one single night in which I could sit and read passively till bedtime; and now that the days have begun to lengthen and that the small end of winter appears looking through the future, I begin to count them here as something unspeakably precious that may ne'er return.

The boys are at an English school which, though certainly very good, gives them rather less French and German than they would have at Browne and Nichols's. Peg is having first-rate "opportunities" in the way of dancing, gymnastics and other accomplishments of a bodily sort. We have a little shred of a half-starved, but very cheerful, ex-ballet dancer who brings a poor little, humble, peering-eyed fiddler — "Maestro" she calls him — three times a week to our big salon, and makes supple the limbs of Peg

and the two infants of Dr. Baldwin by the most wonderful patience and diversity of exercises at five francs a lesson. When one thinks of the sort of lessons the children at Cambridge get, and of the sort of price they pay, it makes one feel that geography is a tremendous frustrator of the so-called laws of demand and supply.

Alice and I lunched this noon with young Loeser, whose name you may remember some years ago in Cambridge. He is devoted to the scientific study of pictures, and I hope to gain some truth from him ere we leave. He is a dear good fellow. Baron Ostensacken is also here — I forget whether you used to know him. The same quaint, cheerful, nervous, intelligent, rather egotistic old bachelor that he used to be, who also runs to pictures in his old age, after the strictly entomological method, I fancy, this time; for I doubt whether he cares near as much for the pictures themselves as for the science of them. But you can't keep science out of anything in these bad times. Love is dead, or at any rate seems weak and shallow wherever science has taken possession. I am glad that, being incapable of anything like scholarship in any line, I still can take some pleasure from these pictures in the way of love; particularly glad since some years ago I thought that my care for pictures had faded away with youth. But with better opportunities it has revived. Loeser describes Bôcher as *basking* in the presence of pictures, as if it were an amusing way of taking them, whereas it is the true way. Is Mr. Bôcher giving his lectures or talks again at your house?

Duveneck[1] is here, but I have seen very little of him. The professor is an oppressor to the artist, I fear; and metaphysical politeness has kept me from pressing him too much. What an awful trade that of professor is — paid to talk,

[1] The late Frank Duveneck, painter and sculptor, of Cincinnati.

talk, talk! I have seen artists growing pale and sick whilst I talked to them without being able to stop. And I loved them for not being able to love me any better. It would be an awful universe if *everything* could be converted into words, words, words.

I have been so sorry to hear of the miserable condition of so many of your family circle this summer. . . . Give my love to your brother Charles, to Sally, Lily, Dick, Margaret and all the dear creatures. Also to the other dears on both sides of the Kirkland driveway. I hope and trust that your winter is passing cheerfully and healthily away. With warm good wishes for a happy new year, and affectionate greetings from both of us, believe me always yours,

WM. JAMES.

It will be recalled that Miss Gibbens, to whom the next letter was addressed, was Mrs. James's sister.

To Miss Margaret Gibbens (Mrs. L. R. Gregor).

FLORENCE, *Jan.* 3, 1893.

BELOVED MARGARET,—A happy New Year to you all! My immediate purpose in writing is to celebrate Alice's social greatness, and to do humble penance for the obstacles I have persistently thrown in her path. By which I mean that the dinner which we gave on Sunday night, and which she with great equanimity got up, was a perfect success. She began, according to her wont, after we had been in the apartment a fortnight, to say that we must give a dinner to the Villaris, etc. If you could have seen the manner of our ménage at that time, you would have excused the terrible severity of the tones in which I rebuked her, and the copious eloquence in which I described our past, present,

and future life and circumstances and expressed my doubts as to whether she ought not to inhabit an asylum rather than an apartment. As time wore on we got a waitress, and added dessert spoons, fruit knives, etc., etc., to our dining-room resources; also got some silver polish, etc.; and Alice would keep returning to the idea in a way which made *me*, I confess, act like the madman with whose conversation at such times (dictated I must say by the highest social responsibility) you are acquainted. At last she invited the Lorings, I. Ostensacken and Loeser for New Year's night; I groaning, she smiling; I hopeless and abusive, she confident and defensive, of our resources; I doing all I could to add to her burden and make things impossible, she explaining to Raffaello in her inimitable Italian, drilling the handmaids, screening the direful lamp most successfully with three Japanese umbrellas after I contended that it was impossible to do so, procuring the only two little red petticoats in the city to put on our two candles, making a bunch of flowers, so small in the centre of a star of fern leaves that I bitterly laughed at it, look exquisitely lovely — and then, with her beautiful countenance, which always becomes transfigured in the presence of company, keeping the conversation going till after eleven o'clock. I humbly prostrated myself before her after it was over,— for the table really looked sweet — no human being would have believed it beforehand,— threw the wood-ashes on my head, and swore that she should have the Villaris, and the King of Italy if she wished and whenever she wished, and that I would write to you in token of my shame. It will please your mother to hear what a successful creature she is. Her diet is still eccentric,— flying from one extreme of abstinence to another, — and her sleep fitful and accidental in

its times and seasons. She sits up very late at night, and slumbers publicly when afternoon visitors come in, upright in her chair, with the lamp shining full on her beautiful countenance from which all traces of struggle have disappeared and [where] sleep reigns calmly victorious — at least she did this once lately. . . .

P. S. On reading this to Alice she says she does n't see what call I had to write it, and that as for my obstructing the dinner, I had n't made it more impossible than I always make everything. This with a sweet ironical smile which I can't give on paper. . . .

To Francis Boott.

FLORENCE, *Jan.* 30, 1893.

DEAR MR. BOOTT,— Your letter of Dec. 15th was very welcome, with its home gossip and its Florentine advice. Our winter has worn away, as you see, with very little discomfort from cold. It is true that I have been irritated at the immovable condition of my bed-room thermometer which, for five weeks, has been at 40° F., not shifting in all that time more than one degree either way, until I longed for a change; but how much better such steadfastness than the acrobatic performances of our American winter-thermometer. You and other sybarites scared us so, in the fall, about the arctic cold we should have, that I used daily to make vows to the Creator and the Saints that, if they would only carry us safely to the first of February, I never would ask them for another favor as long as I lived. With the impending winter once *overcome* I thought life would be one long vista of relief thenceforth. But practically there has been nothing *to* overcome. I am glad, however, that now that January disappears, we may have some warm days, coming more and more frequently. The spring must

be really delicious. We are keeping as shy of "Society" as we can, but still we see a good many people, and the interruptions to study (from that, and the domestic causes which abound in our narrow quarters — narrow in winter-time, broad enough when fires go out) are very great.

Duveneck[1] spent a most delightful evening here a while ago, and left a big portfolio of photos of Böcklin's pictures and a big bunch of cigars for me two days later. I wish I did n't always feel like a *phrase-monger* with honest artists like him. However there are some fellows who seem phrase-mongers to me, X——, *e.g.*, so it's "square." . . . We have a cook, Raffaello, the most modest and faithful of his sex. Our manner of communication with him is *awful;* but he finishes all our sentences for us, and, strange to say, just as we would have finished them if we could. Alice swears we must bring him home to America. Should you think it safe? He seems to have no friends or diversions here, and no love except for his saucepans. But I dread the responsibility of being foster-father to him in our cold and uncongenial land. It would be different if I spoke his lingo.— What do *you* think?

And *what* a pretty lingo it is! Italian and German seem to me *the* languages. The mongrels French and English might drop out!

Apropos to English, I return your slip [about the teaching of English?] "as per request," having been amused at the manifestation of the ruling passion in you. I don't care how incorrect language may be if it only has fitness of epithet, energy and clearness. But I do pity the poor English Department. I see they are talking in England of more study of their own tongue in the schools being required. . . . Mark Twain dined with us last night, in

[1] Mr. Duveneck was Mr. Boott's son-in-law. *Vide* page 153 *supra*.

company with the good Villari and the charming Mrs. Villari; but there was no chance then to ask him to sing Nora McCarty. He 's a dear man, and there 'll be a chance yet. He is in a delightful villa at Settignano, and says he has written more in the past four months than he could have done in two years at Hartford. Well! good-bye, dear old friend. Yours ever,

Wm. James.

To Henry James.

Florence, *Mar.* 17, 1893.

. . . I don't wonder that it seems strange to you that we should be leaving here just in the glory of the year. *Your* view of Italy is that of the tourist; and that is really the only way to *enjoy* any place. Ours is that of the resident in whom the sweet decay breathed in for six months has produced a sort of physiological craving for a change to robuster air. One ends by craving one's own more permanent attitude, and a country whose language I can speak and where I can settle into my own necessary work (which has been awfully prevented here of late), without a guilty sense that I am neglecting the claims of pictures and monuments, is the better environment now. In short, Italy has well served its purpose by us and we shall be eternally grateful. But we have no farther use for it, and the spring is also beautiful in lands that will [be] fresher to our senses. There are moments when the Florentine debility becomes really hateful to one, and I don't see how the Lorings and others can come and make their home with it. You have done the best thing, in putting yourself in the strongest *milieu* to be found on earth. But Italy is incomparable as a refreshing refuge, and I am sorry that you are likely to lose it this year. . . .

To François Pillon.

[Post-card]

LONDON, *June* 17, 1893.

You can hardly imagine how strong my disappointment was in losing you in Paris — when we might have found you by going to Alcan's on Monday, or by writing you before we came. It seems now sheer folly! But I did n't think of the possibility of your being gone so early in the summer. Our three young children are all in Switzerland, the older boy in Munich, and my wife and I are like middle-aged omnibus-horses let loose in a pasture. The first time we have had a holiday together for 15 years. I feel like a barrel without hoops! We shall be here in England for a month at least. After that everything is uncertain. I *may* not even pass through Paris again.

W. J.

To Shadworth H. Hodgson.

LONDON, *June* 23, 1893.

MY DEAR HODGSON,— I am more different kinds of an ass, or rather I am (without ceasing to be different kinds) the same kind more often than any other living man! This morning I knocked at your door, inwardly exultant with the certainty that I should find you, and learned that you had left for Saltburn just one hour ago! A week ago yesterday the same thing happened to me at Pillon's in Paris, and because of the same reason, my having announced my presence a day too late.

My wife and I have been here six days. As it was her first visit to England and she had a lot of clothes to get, having worn out her American supply in the past year, we thought we had better remain *incog.* for a week, drinking in London irresponsibly, and letting the dressmakers have

their will with her time. I early asked at your door whether you were in town and visible, and received a reassuring reply, so I felt quite safe and devoted myself to showing my wife the sights, and enjoying her naïf wonder as she drank in Britain's greatness. Four nights ago at 9:30 P.M. I pointed out to her (as possibly the climax of greatness) your library windows with one of them open and bright with the inner light. She said, "Let 's ring and see him." My heart palpitated to do so, but it was late and a hot night, and I was afraid you might be in tropical costume, safe for the night, and my hesitation lost us. We came home. It is too, too bad! I wanted much to see you, for though, my dear Hodgson, our correspondence has languished of late (the effect of encroaching eld), my sentiments to you-ward (as the apostle would say) are as lively as ever, and I recognize in you always the friend as well as the master. Are you likely to come back to London at all? Our plans did n't exactly lie through Yorkshire, but they are vague and may possibly be changed. But what I wanted my wife to see was S. H. H. in his own golden-hued library with the rumor of the cab-stand filling the air. . . . But write, you noble old philosopher and dear young man, to yours always,

WM. JAMES.

To Dickinson S. Miller.

LONDON, *July* 8, 1893.

DARLING MILLER,— I must still for a while call you darling, in spite of your Toryism, ecclesiasticism, determinism, and general diabolism, which will probably result in your ruthlessly destroying me both as a man and as a philosopher some day. But sufficient unto that day will be its evil, so let me take advantage of the hours before "black-manhood comes" and still fondle you for a while

upon my knee. And both you and Angell, being now colleagues and not students, had better stop Mistering or Professoring me, or I shall retaliate by beginning to "Mr." and "Prof." you. . . .

What you say of Erdmann, Uphues and the atmosphere of German academic life generally, is exceedingly interesting. If we can only keep our own humaner tone in spite of the growing complication of interests! I think we shall in great measure, for there is nothing here in English academic circles that corresponds to the German savagery. I do hope we may meet in Switzerland shortly, and you can then tell me what Erdmann's greatness consists in. . . .

I have done hardly any reading since the beginning of March. My genius for being frustrated and interrupted, and our unsettled mode of life have played too well into each other's hands. The consequence is that I rather long for settlement, and the resumption of the harness. If I only had working strength not to require these abominably costly vacations! Make the most of these days, my dear Miller. They will never exactly return, and will be looked back to by you hereafter as quite ideal. I am glad you have assimilated the German opportunities so well. Both Hodder and Angell have spoken with admiration of the methodical way in which you have forged ahead. It is a pity you have not had a chance at England, with which land you seem to have so many inward affinities. If you are to come here let me know, and I can give you introductions. Hodgson is in Yorkshire and I 've missed him. Myers sails for the Chicago Psychic Congress, Aug. 2nd. Sidgwick may still be had, perhaps, and Bryce, who will give you an order to the Strangers' Gallery. The House of Commons, cradle of all free institutions, is really a wonderful and moving sight, and at bottom here the people are more good-natured

on the Irish question than one would think to listen to their strong words. The cheery, active English temperament beats the world, I believe, the Deutschers included. But so cartilaginous and unsentimental as to the *Gemüth!* The girls like boys and the men like horses!

I shall be greatly interested in your article. As for Uphues, I am duly uplifted that such a man should read me, and am ashamed to say that amongst my pile of sins is that of having carried about two of his books with me for three or four years past, always meaning to read, and never actually reading them. I only laid them out again yesterday to take back to Switzerland with me. Such things make me despair. Paulsen's *Einleitung* is the greatest treat I have enjoyed of late. His synthesis is to my mind almost lamentably unsatisfactory, but the book makes a station, an *étape*, in the expression of things. Good-bye — my wife comes in, ready to go out to lunch, and thereafter to Haslemere for the night. She sends love, and so do I. Address us when you get to Switzerland to M. Cérésole, as above, "la Chiesaz sur Vevey (Vaud), and believe me ever yours,

Wm. James.

To Henry James.

The Salters' Hill-top
[near Chocorua], *Sept.* 22, 1893.

. . . I am up here for a few days with Billy, to close our house for the winter, and get a sniff of the place. The Salters have a noble hill with such an outlook! and a very decent little house and barn. But oh! the difference from Switzerland, the thin grass and ragged waysides, the poverty-stricken land, and sad American sunlight over all — sad because so empty. There is a strange thinness and fem-

ininity hovering over all America, so different from the stoutness and masculinity of land and air and everything in Switzerland and England, that the coming back makes one feel strangely sad and hardens one in the resolution never to go away again unless one can go to end one's days. Such a divided soul is very bad. To you, who now have real practical relations and a place in the old world, I should think there was no necessity of ever coming back again. But Europe has been made what it is by men staying in their homes and fighting stubbornly generation after generation for all the beauty, comfort and order that they have got — we must abide and do the same.[1] As England struck me newly and differently last time, so America now — force and directness in the people, but a terrible grimness, more ugliness than I ever realized in things, and a greater weakness in nature's beauty, such as it is. One must pitch one's whole sensibility first in a different key — then gradually the quantum of personal happiness of which one is susceptible fills the cup — but the moment of change of key is lonesome. . . .

We had the great Helmholtz and his wife with us one afternoon, gave them tea and invited some people to meet them; she, a charming woman of the world, brought up by her aunt, Madame Mohl, in Paris; he the most monumental example of benign calm and speechlessness that I ever saw. He is growing old, and somewhat weary, I think, and makes no effort beyond that of smiling and inclining his head to remarks that are made. At least he made no response to remarks of mine; but Royce, Charles Norton, John Fiske, and Dr. Walcott, who surrounded

[1] Jan. 24, '94. To Carl Stumpf. "One should not be a cosmopolitan, one's soul becomes 'disintegrated,' as Janet would say. Parts of it remain in different places, and the whole of it is nowhere. One's native land seems foreign. It is not wholly a good thing, and I think I suffer from it."

him at a little table where he sat with tea and beer, said that he spoke. Such power of calm is a great possession.

I have been twice to Mrs. Whitman's, once to a lunch and reception to the Bourgets a fortnight ago. Mrs. G——, it would seem, has kept them like caged birds (probably because they wanted it so); Mrs. B. was charming and easy, he ill at ease, refusing to try English unless compelled, and turning to *me* at the table as a drowning man to a "hencoop," as if there were safety in the presence of anyone connected with you. I could do nothing towards inviting them, in the existent state of our ménage; but when, later, they come back for a month in Boston, I shall be glad to bring them into the house for a few days. I feel quite a fellow feeling for him; he seems a very human creature, and it was a real pleasure to me to see a Frenchman of B.'s celebrity *look* as ill at ease as I myself have often *felt* in fashionable society. They are, I believe, in Canada, and have only too much society.

I shan't go to Chicago, for economy's sake — besides I *must* get to work. But *everyone* says one ought to sell all one has and mortgage one's soul to go there; it is esteemed such a revelation of beauty. People cast away all sin and baseness, burst into tears and grow religious, etc., under the influence!! *Some* people evidently. . . .

The people about home are very pleasant to meet. . . .
Yours ever affectionately,

Wm. James.

END OF VOLUME I

VOLUME TWO

XI

1893–1899

Turning to Philosophy — A Student's Impressions — Popular Lecturing — Chautauqua

When James returned from Europe, he was fifty-two years old. If he had been another man, he might have settled down to the intensive cultivation of the field in which he had already achieved renown and influence. He would then have spent the rest of his life in working out special problems in psychology, in deducing a few theories, in making particular applications of his conclusions, in administering a growing laboratory, in surrounding himself with assistants and disciples — in weeding and gathering where he had tilled and sowed. But the fact was that the publication of his two books on psychology operated for him as a welcome release from the subject.

He had no illusion of finality about what he had written.[1] But he would have said that whatever original contribution he was capable of making to psychology had already been made; that he must pass on and leave addition and revision to others. He gradually disencumbered himself

[1] "It seems to me that psychology is like physics before Galileo's time — not a single elementary law yet caught a glimpse of. A great chance for some future psychologue to make a greater name than Newton's; but who then will read the books of this generation? Not many, I trow. Meanwhile they must be written." To James Sully, July 8, 1890.

of responsibility for teaching the subject in the College. The laboratory had already been placed under Professor Münsterberg's charge. For one year, during which Münsterberg returned to Germany, James was compelled to direct its conduct; but he let it be known that he would resign his professorship rather than concern himself with it indefinitely.

Readers of this book will have seen that the centre of his interest had always been religious and philosophical. To be sure, the currents by which science was being carried forward during the sixties and seventies had supported him in his distrust of conclusions based largely on introspection and *a priori* reasoning. As early as 1865 he had said, apropos of Agassiz, "No one sees farther into a generalization than his own knowledge of details extends." In the spirit of that remark he had spent years on brain-physiology, on the theory of the emotions, on the feeling of effort in mental processes, in studying the measurements and exact experiments by means of which the science of the mind was being brought into quickening relation with the physical and biological sciences. But all the while he had been driven on by a curiosity that embraced ulterior problems. In half of the field of his consciousness questions had been stirring which now held his attention completely. Does consciousness really exist? Could a radically empirical conception of the universe be formulated? What is knowledge? What truth? Where is freedom? and where is there room for faith? Metaphysical problems haunted his mind; discussions that ran in strictly psychological channels bored him. He called psychology "a nasty little subject," according to Professor Palmer, and added, "all one cares to know lies outside." He would not consider spending time on a revised edition of his textbook (the "Briefer Course")

except for a bribe that was too great ever to be urged upon him. As time went on, he became more and more irritated at being addressed or referred to as a "psychologist." In June, 1903, when he became aware that Harvard was intending to confer an honorary degree on him, he went about for days before Commencement in a half-serious state of dread lest, at the fatal moment, he should hear President Eliot's voice naming him "Psychologist, psychical researcher, willer-to-believe, religious experiencer." He could not say whether the impossible last epithets would be less to his taste than "psychologist."

Only along the borderland between normal and pathological mental states, and particularly in the region of "religious experience," did he continue to collect psychological data and to explore them.

The new subjects which he offered at Harvard during the nineties are indicative of the directions in which his mind was moving. In the first winter after his return he gave a course on Cosmology, which he had never taught before and which he described in the department announcement as "a study of the fundamental conceptions of natural science with especial reference to the theories of evolution and materialism," and for the first time announced that his graduate "seminar" would be wholly devoted to questions in mental pathology "embracing a review of the principal forms of abnormal or exceptional mental life." In 1895 the second half of his psychological seminar was announced as "a discussion of certain theoretic problems, as Consciousness, Knowledge, Self, the relations of Mind and Body." In 1896 he offered a course on the philosophy of Kant for the first time. In 1898 the announcement of his "elective" on Metaphysics explained that the class would consider "the unity or pluralism of the world ground, and

its knowability or unknowability; realism and idealism, freedom, teleology and theism." [1]

But there is another aspect of the nineties which must be touched upon. After getting back "to harness" in 1893 James took up, not only his full college duties, but an amount of outside lecturing such as he had never done before. In so doing he overburdened himself and postponed the attainment of his true purpose; but the temptation to accept the requests which now poured in on him was made irresistible by practical considerations. He not only repeated some of his Harvard courses at Radcliffe College, and gave instruction in the Harvard Summer School in addition to the regular work of the term; but delivered lectures at teachers' meetings and before other special audiences in places as far from Cambridge as Colorado and California. A number of the papers that are included in "The Will to Believe and Other Essays in Popular Philosophy" (1897) and "Talks to Teachers and Students on Some of Life's Ideals" (1897) were thus prepared as lectures. Some of them were read many times before they were published. When he stopped for a rest in 1899, he was exhausted to the verge of a formidable break-down.

Even a glance at this period tempts one to wonder whether this record would not have been richer if it had been different. Might-have-beens can never be measured or verified; and yet sometimes it cannot be doubted that possi-

[1] President Eliot, in a memorandum already referred to (vol. 1, p. 32, note), calls attention to these courses and remarks: "These frequent changes were highly characteristic of James's whole career as a teacher. He changed topics, textbooks and methods frequently, thus utilizing his own wide range of reading and interest and his own progress in philosophy, and experimenting from year to year on the mutual contacts and relations with his students." James continued to be titular Professor of Psychology until 1897, just as he had been nominally Assistant Professor of Physiology for several years during which the original and important part of his teaching was psychological. His title never indicated exactly what he was teaching.

bilities never realized were actual possibilities once. By 1893 James was inwardly eager, as has already been said, to devote all his thought and working time to metaphysical and religious questions. More than that — he had already conceived the important terms of his own *Welt-anschauung*. "The Will to Believe" was written by 1895. In the preface to the "Talks to Teachers" he said of the essay called "A Certain Blindness in Human Beings," "it connects itself with a definite view of the World and our Moral relations to the same. . . . I mean the pluralistic or individualistic philosophy." This was no more than a statement of a general philosophic attitude which had for some years been familiar to his students and to readers of his occasional papers. The lecture on "Philosophical Conceptions and Practical Results," delivered at the University of California in 1898, forecast "Pragmatism" and the "Meaning of Truth." If his time and energy had not been otherwise consumed, the nineties might well have witnessed the appearance of papers which were not written until the next decade. If he had been able to apply an undistracted attention to what his spirit was all the while straining toward, the disastrous breakdown of 1899–1902 might not have happened. But instead, these best years of his maturity were largely sacrificed to the practical business of supporting his family. His salary as a Harvard professor was insufficient to his needs. On his salary alone he could not educate his four children as he wanted to, and make provision for his old age and their future and his wife's, except by denying himself movement and social and professional contacts and by withdrawing into isolation that would have been utterly paralyzing and depressing to his genius. He possessed private means, to be sure; but, considering his family, these amounted to no more than a partial in-

surance against accident and a moderate supplement to his salary. His books had not yet begun to yield him a substantial increase of income. It is true that he made certain lecture engagements serve as the occasion for casting philosophical conceptions in more or less popular form, and that he frequently paid the expenses of refreshing travels by means of these lectures. But after he had economized in every direction,— as for instance, by giving up horse and hired man at Chocorua,— the bald fact remained that for six years he spent most of the time that he could spare from regular college duties, and about all his vacations, in carrying the fruits of the previous fifteen years of psychological work into the popular market. His public reputation was increased thereby. Teachers, audiences, and the "general reader" had reason to be thankful. But science and philosophy paid for the gain. His case was no worse than that of many other men of productive genius who were enmeshed in an inadequately supported academic system. It would have been much more distressing under the conditions that prevail today. So James took the limitations of the situation as a matter of course and made no complaint. But when he died, the systematic statement of his philosophy had not been "rounded out" and he knew that he was leaving it "too much like an arch built only on one side."

James's appearance at this period is well shown by the frontispiece of this volume. Almost anyone who was at Harvard in the nineties can recall him as he went back and forth in Kirkland Street between the College and his Irving Street house, and can in memory see again that erect figure walking with a step that was somehow firm and light without being particularly rapid, two or three thick

volumes and a note-book under one arm, and on his face a look of abstraction that used suddenly to give way to an expression of delighted and friendly curiosity. Sometimes it was an acquaintance who caught his eye and received a cordial word; sometimes it was an occurrence in the street that arrested him; sometimes the terrier dog, who had been roving along unwatched and forgotten, embroiled himself in an adventure or a fight and brought James out of his thoughts. One day he would have worn the Norfolk jacket that he usually worked in at home to his lecture-room; the next, he would have forgotten to change the black coat that he had put on for a formal occasion. At twenty minutes before nine in the morning he could usually be seen going to the College Chapel for the fifteen-minute service with which the College day began. If he was returning home for lunch, he was likely to be hurrying; for he had probably let himself be detained after a lecture to discuss some question with a few of his class. He was apt then to have some student with him whom he was bringing home to lunch and to finish the discussion at the family table, or merely for the purpose of establishing more personal relations than were possible in the class-room. At the end of the afternoon, or in the early evening, he would frequently be bicycling or walking again. He would then have been working until his head was tired, and would have laid his spectacles down on his desk and have started out again to get a breath of air and perhaps to drop in on a Cambridge neighbor.

In his own house it seemed as if he were always at work; all the more, perhaps, because it was obvious that he possessed no instinct for arranging his day and protecting himself from interruptions. He managed reasonably well to keep his mornings clear; or rather he allowed his wife to stand guard over them with fair success. But soon after

he had taken an essential after-lunch nap, he was pretty sure to be "caught" by callers and visitors. From six o'clock on, he usually had one or two of the children sitting, more or less subdued, in the library, while he himself read or dashed off letters, or (if his eyes were tired) dictated them to Mrs. James. He always had letters and post-cards to write. At any odd time — with his overcoat on and during a last moment before hurrying off to an appointment or a train — he would sit down at his desk and do one more note or card — always in the beautiful and flowing hand that hardly changed between his eighteenth and his sixty-eighth years. He seemed to feel no need of solitude except when he was reading technical literature or writing philosophy. If other members of the household were talking and laughing in the room that adjoined his study, he used to keep the door open and occasionally pop in for a word, or to talk for a quarter of an hour. It was with the greatest difficulty that Mrs. James finally persuaded him to let the door be closed up. He never struck an equilibrium between wishing to see his students and neighbors freely and often, and wishing not to be interrupted by even the most agreeable reminder of the existence of anyone or anything outside the matter in which he was absorbed.

It was customary for each member of the Harvard Faculty to announce in the college catalogue at what hour of the day he could be consulted by students. Year after year James assigned the hour of his evening meal for such calls. Sometimes he left the table to deal with the caller in private; sometimes a student, who had pretty certainly eaten already and was visibly abashed at finding himself walking in on a second dinner, would be brought into the dining-room and made to talk about other things than his business.

He allowed his conscience to be constantly burdened with a sense of obligation to all sorts of people. The list of neighbors, students, strangers visiting Cambridge, to whom he and Mrs. James felt responsible for civilities, was never closed, and the cordiality which animated his intentions kept him reminded of every one on it.

And yet, whenever his wife wisely prepared for a suitable time and made engagements for some sort of hospitality otherwise than by hap-hazard, it was perversely likely to be the case, when the appointed hour arrived, that James was "going on his nerves" and in no mood for "being entertaining." The most comradely of men, nothing galled him like *having to be* sociable. The "hollow mockery of our social conventions" would then be described in furious and lurid speech. Luckily the guests were not yet there to hear him. But they did not always get away without catching a glimpse of his state of mind. On one such occasion,— an evening reception for his graduate class had been arranged,— Mrs. James encountered a young man in the hall whose expression was so perturbed that she asked him what had happened to him. "I've come in again," he replied, "to get my hat. I was trying to find my way to the dining-room when Mr. James swooped at me and said, 'Here, Smith, you want to get out of this *Hell*, don't you? I 'll show you how. There!' And before I could answer, he 'd popped me out through a back-door. But, really, I do not want to go!"

The dinners of a club to which allusions will occur in this volume, (in letters to Henry L. Higginson, T. S. Perry, and John C. Gray) were occasions apart from all others; for James could go to them at the last moment, without any sense of responsibility and knowing that he would find congenial company and old friends. So he continued to

go to these dinners, even after he had stopped accepting all invitations to dine. The Club (for it never had any name) had been started in 1870. James had been one of the original group who agreed to dine together once a month during the winter. Among the other early members had been his brother Henry, W. D. Howells, O. W. Holmes, Jr., John Fiske, John C. Gray, Henry Adams, T. S. Perry, John C. Ropes, A. G. Sedgwick, and F. Parkman. The more faithful diners, who constituted the nucleus of the Club during the later years, included Henry L. Higginson, Sturgis Bigelow, John C. Ropes, John T. Morse, Charles Grinnell, James Ford Rhodes, Moorfield Storey, James W. Crafts, and H. P. Walcott.

Every little while James's sleep would "go to pieces," and he would go off to Newport, the Adirondacks, or elsewhere, for a few days. This happened both summer and winter. It was not the effect of the place or climate in which he was living, but simply that his always dangerously high nervous tension had been momentarily raised to the snapping point. Writing was almost certain to bring on this result. When he had an essay or a lecture to prepare, he could not do it by bits. In order to begin such a task, he tried to seize upon a free day — more often a Sunday than any other. Then he would shut himself into his library, or disappear into a room at the top of the house, and remain hidden all day. If things went well, twenty or thirty sheets of much-corrected manuscript (about twenty-five hundred words in his free hand) might result from such a day. As many more would have gone into the waste-basket. Two or three successive days of such writing "took it out of him" visibly.

Short holidays, or intervals in college lecturing, were

often employed for writing in this way, the longer vacations of the latter nineties being filled, as has been said, with traveling and lecture engagements. In the intervals there would be a few days, or sometimes two or three whole weeks, at Chocorua. Or, one evening, all the windows of the deserted Irving Street house would suddenly be wide open to the night air, and passers on the sidewalk could see James sitting in his shirt-sleeves within the circle of the bright light that stood on his library table. He was writing letters, making notes, and skirmishing through the piles of journals and pamphlets that had accumulated during an absence.

The impression which he made on a student who sat under him in several classes shortly before the date at which this volume begins have been set down in a form in which they can be given here.

"I have a vivid recollection" (writes Dr. Dickinson S. Miller) "of James's lectures, classes, conferences, seminars, laboratory interests, and the side that students saw of him generally. Fellow-manliness seemed to me a good name for his quality. The one thing apparently impossible to him was to speak *ex cathedra* from heights of scientific erudition and attainment. There were not a few 'if's' and 'maybe's' in his remarks. Moreover he seldom followed for long an orderly system of argument or unfolding of a theory, but was always apt to puncture such systematic pretensions when in the midst of them with some entirely unaffected doubt or question that put the matter upon a basis of common sense at once. He had drawn from his laboratory experience in chemistry and his study of medicine a keen sense that the imposing formulas of science that impress laymen are not so 'exact' as they sound. He was

not, in my time at least, much of a believer in lecturing in the sense of continuous exposition.

"I can well remember the first meeting of the course in psychology in 1890, in a ground-floor room of the old Lawrence Scientific School. He took a considerable part of the hour by reading extracts from Henry Sidgwick's Lecture against Lecturing, proceeding to explain that we should use as a textbook his own 'Principles of Psychology,' appearing for the first time that very week from the press, and should spend the hours in conference, in which we should discuss and ask questions, on both sides. So during the year's course we read the two volumes through, with some amount of running commentary and controversy. There were four or five men of previous psychological training in a class of (I think) between twenty and thirty, two of whom were disposed to take up cudgels for the British associational psychology and were particularly troubled by the repeated doctrine of the 'Principles' that a state of consciousness had no parts or elements, but was one indivisible fact. He bore questions that really were criticisms with inexhaustible patience and what I may call (the subject invites the word often) *human* attention; invited written questions as well, and would often return them with a reply penciled on the back when he thought the discussion too special in interest to be pursued before the class. Moreover, he bore with us with never a sign of impatience if we lingered after class, and even walked up Kirkland Street with him on his way home. Yet he was really not argumentative, not inclined to dialectic or pertinacious debate of any sort. It must always have required an effort of self-control to put up with it. He almost never, even in private conversation, contended for his own opinion. He had a way of often falling back on the language of perception, insight, sensibility, vision of

possibilities. I recall how on one occasion after class, as I parted with him at the gate of the Memorial Hall triangle, his last words were something like these: 'Well, Miller, that theory 's not a warm reality to me yet — still a cold conception'; and the charm of the comradely smile with which he said it! The disinclination to formal logical system and the more prolonged purely intellectual analyses was felt by some men as a lack in his classroom work, though they recognized that these analyses were present in the 'Psychology.' On the other hand, the very tendency to *feel* ideas lent a kind of emotional or æsthetic color which deepened the interest.

"In the course of the year he asked the men each to write some word of suggestion, if he were so inclined, for improvement in the method with which the course was conducted; and, if I remember rightly, there were not a few respectful suggestions that too much time was allowed to the few wrangling disputants. In a pretty full and varied experience of lecture-rooms at home and abroad I cannot recall another where the class was asked to criticize the methods of the lecturer.

"Another class of twelve or fourteen, in the same year, on Descartes, Spinoza, and Leibnitz, met in one of the 'tower rooms' of Sever Hall, sitting around a table. Here we had to do mostly with pure metaphysics. And more striking still was the prominence of humanity and sensibility in his way of taking philosophic problems. I can see him now, sitting at the head of that heavy table of light-colored oak near the bow-window that formed the end of the room. My brother, a visitor at Cambridge, dropping in for an hour and seeing him with his vigorous air, bronzed and sanguine complexion, and brown tweeds, said, 'He looks more like a sportsman than a professor.' I think that

the sporting men in college always felt a certain affinity to themselves on one side in the freshness and manhood that distinguished him in mind, appearance, and diction. It was, by the way, in this latter course that I first heard some of the philosophic phrases now identified with him. There was a great deal about the monist and pluralist views of the universe. The world of the monist was described as a 'block-universe' and the monist himself as 'wallowing in a sense of unbridled unity,' or something of the sort. He always wanted the men to write one or two 'theses' in the course of the year and to get to work early on them. He made a great deal of bibliography. He would say, 'I am nō man for editions and references, no exact bibliographer.' But none the less he would put upon the blackboard full lists of books, English, French, German, and Italian, on our subject. His own reading was immense and systematic. No one has ever done justice to it, partly because he spoke with unaffected modesty of that side of his equipment.

"Of course this knowledge came to the foreground in his 'seminar.' In my second year I was with him in one of these for both terms, the first half-year studying the psychology of pleasure and pain, and the second, mental pathology. Here each of us undertook a special topic, the reading for which was suggested by him. The students were an interesting group, including Professor Santayana, then an instructor, Dr. Herbert Nichols, Messrs. Mezes (now President of the City College, New York), Pierce (late Professor at Smith College), Angell (Professor of Psychology at Chicago, and now President of the Carnegie Corporation), Bakewell (Professor at Yale), and Alfred Hodder (who became instructor at Bryn Mawr College, then abandoned academic life for literature and politics). In this seminar I was deeply impressed by his judicious and often

judicial quality. His range of intellectual experience, his profound cultivation in literature, in science and in art (has there been in our generation a more cultivated man?), his absolutely unfettered and untrammeled mind, ready to do sympathetic justice to the most unaccredited, audacious, or despised hypotheses, yet always keeping his own sense of proportion and the balance of evidence — merely to know these qualities, as we sat about that council-board, was to receive, so far as we were capable of absorbing it, in a heightened sense of the good old adjective, 'liberal' education. Of all the services he did us in this seminar perhaps the greatest was his running commentary on the students' reports on such authors as Lombroso and Nordau, and all theories of degeneracy and morbid human types. His thought was that there is no sharp line to be drawn between 'healthy' and 'unhealthy' minds, that all have something of both. Once when we were returning from two insane asylums which he had arranged for the class to visit, and at one of which we had seen a dangerous, almost naked maniac, I remember his saying, 'President Eliot might not like to admit that there is no sharp line between himself and the men we have just seen, but it is true.' He would emphasize that people who had great nervous burdens to carry, hereditary perhaps, could order their lives fruitfully and perhaps derive some gain from their 'degenerate' sensitiveness, whatever it might be. The doctrine is set forth with regard to religion in an early chapter of his 'Varieties of Religious Experience,' but for us it was applied to life at large.

"In private conversation he had a mastery of words, a voice, a vigor, a freedom, a dignity, and therefore what one might call an authority, in which he stood quite alone. Yet brilliant man as he was, he never quite outgrew a perceptible shyness or diffidence in the lecture-room, which showed

sometimes in a heightened color. Going to lecture in one of the last courses he ever gave at Harvard, he said to a colleague whom he met on the way, 'I have lectured so and so many years, and yet here am I on the way to my class in trepidation!'

"Professor Royce's style of exposition was continuous, even, unfailing, composed. Professor James was more conversational, varied, broken, at times struggling for expression — in spite of what has been mentioned as his mastery of words. This was natural, for the one was deeply and comfortably installed in a theory (to be sure a great theory), and the other was peering out in quest of something greater which he did not distinctly see. James's method gave us in the classroom more of his own exploration and *aperçu*. We felt his mind at work.

"Royce in lecturing sat immovable. James would rise with a peculiar suddenness and make bold and rapid strokes for a diagram on the black-board — I can remember his abstracted air as he wrestled with some idea, standing by his chair with one foot upon it, elbow on knee, hand to chin. A friend has described a scene at a little class that, in a still earlier year, met in James's own study. In the effort to illustrate he brought out a black-board. He stood it on a chair and in various other positions, but could not at once write upon it, hold it steady, and keep it in the class's vision. Entirely bent on what he was doing, his efforts resulted at last in his standing it on the floor while he lay down at full length, holding it with one hand, drawing with the other, and continuing the flow of his commentary. I can myself remember how, after one of his lectures on Pragmatism in the Horace Mann Auditorium in New York, being assailed with questions by people who came up to the edge of the platform, he ended by sitting on that edge him-

self, all in his frock-coat as he was, his feet hanging down, with his usual complete absorption in the subject, and the look of human and mellow consideration which distinguished him at such moments, meeting the thoughts of the inquirers, whose attention also was entirely riveted. If this suggests a lack of dignity, it misleads, for dignity never forsook him, such was the inherent strength of tone and bearing. In one respect these particular lectures (afterwards published as his book on Pragmatism) stand alone in my recollection. An audience may easily be large the first time, but if there is a change it usually falls away more or less on the subsequent occasions. These lectures were announced for one of the larger lecture-halls. This was so crowded before the lecture began, some not being able to gain admittance, that the audience had to be asked to move to the large 'auditorium' I have mentioned. But in it also the numbers grew, till on the last day it presented much the same appearance as the other hall on the first."

To Dickinson S. Miller.

CAMBRIDGE, *Nov.* 19, 1893.

MY DEAR MILLER,— I have found the work of recommencing teaching unexpectedly formidable after our year of gentlemanly irresponsibility. I seem to have forgotten everything, especially psychology, and the subjects themselves have become so paltry and insignificant-seeming that each lecture has appeared a ghastly farce. Of late things are getting more real; but the experience brings startlingly near to one the wild desert of old-age which lies ahead, and makes me feel like impressing on all chicken-professors like you the paramount urgency of providing for the time when you 'll be old fogies, by laying by from your very first year of service a fund on which you may be enabled to

"retire" before you 're sixty and incapable of any cognitive operation that was n't ground into you twenty years before, or of any emotion save bewilderment and jealousy of the thinkers of the rising generation.

I am glad to hear that you have more writings on the stocks. I read your paper on "Truth and Error" with bewilderment and jealousy. Either it is Dr. Johnson *redivivus* striking the earth with his stick and saying, "Matter exists and there 's an end on 't," or it is a new David Hume, reincarnated in your form, and so subtle in his simplicity that a decaying mind like mine fails to seize any of the deeper import of his words. The trouble is, I can't tell which it is. But with the help of God I will go at it again this winter, when I settle down to my final bout with Royce's theory, which must result in my either *actively* becoming a propagator thereof, or actively its enemy and destroyer. It is high time that this more decisive attitude were generated in me, and it ought to take place this winter.

I hardly see more of my colleagues this winter than I did last year. Each of us lies in his burrow, and we meet on the street. Münsterberg is going really *splendidly* and the Laboratory is a bower of delight. But I do not work there. Royce is in powerful condition. . . . Yours ever,

W. J.

Although, in the next letter, James poked fun at reformed spelling, he was really in sympathy with the movement to which his correspondent was giving an outspoken support — as Mr. Holt of course understood. "Is n't it abominable" — Professor Palmer has quoted James as exclaiming — "that everybody is expected to spell the same way!" He lent his name to Mr. Carnegie's simplified spelling

program, and used to wax honestly indignant when people opposed spelling reform with purely conservative arguments. He cared little about etymology, and saw clearly enough that mere accident and fashion have helped to determine orthography. But in his own writing he never put himself to great pains to reëducate his reflexes. He let his hand write *through* as often as *thro'* or *thru*, and only occasionally bethought him to write 'filosofy' and 'telefone.' When he published, the text of his books showed very few reforms.

To Henry Holt.

CAMBRIDGE, *March* 27 [1894].

Autographically written, and spelt spontaneously.

DEAR HOLT,— The Introduction to filosofy is what I ment — I dont no the other book.

I will try Nordau's Entartung this summer — as a rule however it duzn't profit me to read Jeremiads against evil — the example of a little good has more effect.

A propo of kitchen ranges, I wish you wood remoov your recommendation from that Boynton Furnace Company's affair. We have struggld with it for five years — lost 2 cooks in consequens — burnt countless tons of extra coal, never had anything decently baikt, and now, having got rid of it for 15 dollars, are having a happy kitchen for the 1st time in our experience — all through your unprinsipld recommendation! You ought to hear my wife sware when she hears your name!

I will try about a translator for Nordau — though the only man I can think of needs munny more than fame, and cood n't do the job for pure love of the publisher or author, or on an unsertainty.

Yours affectionately,

WILLIAM JAMES.

To Henry James.

PRINCETON, *Dec.* 29, 1894.

DEAR H.,— I have been here for three days at my co-psychologist Baldwin's house, presiding over a meeting of the American Association of Psychologists, which has proved a very solid and successful affair.[1] Strange to say, we are getting to be veterans, and the brunt of the discussions was borne by former students of mine. It is a very healthy movement. Alice is with me, the weather is frosty clear and cold, touching zero this A.M. and the country robed in snow. Princeton is a beautiful place. . . .

To Henry James.

CAMBRIDGE, *Apr.* 26, 1895.

. . . I have been reading Balfour's "Foundations of Belief" with immense gusto. It almost makes me a Liberal-Unionist! If I mistake not, it will have a profound effect eventually, and it is a pleasure to see old England coming to the fore every time with some big stroke. There is more real philosophy in such a book than in fifty German ones of which the eminence consists in heaping up subtleties and technicalities about the subject. The English genius makes the vitals plain by scuffing the technicalities away. B. is a great man. . . .

To Mrs. Henry Whitman.

SPRINGFIELD CENTRE, N.Y., *June* 16, 1895.

MY DEAR FRIEND,— About the 22nd! I will come if you command it; but reflect on my situation ere you do so. Just reviving from the addled and corrupted condition in which the Cambridge year has left me; just at the portals

[1] At this meeting he delivered a presidential address "On the Knowing of Things Together," a part of which is reprinted in *The Meaning of Truth*, p. 43, under the title, "The Tigers in India." *Vide*, also, *Collected Essays and Reviews*.

of that Adirondack wilderness for the breath of which I have sighed for years, unable to escape the cares of domesticity and get there; just about to get a little health into me, a little simplification and solidification and purification and sanification — things which will never come again if this one chance be lost; just filled to satiety with all the simpering conventions and vacuous excitements of so-called civilization; hungering for their opposite, the smell of the spruce, the feel of the moss, the sound of the cataract, the bath in its waters, the divine outlook from the cliff or hill-top over the unbroken forest — oh, Madam, Madam! do you know what medicinal things you ask me to give up? Alas!

I aspire downwards, and really *am* nothing, *not becoming* a savage as I would be, and failing to be the civilizee that I really ought to be content with being! But I wish that *you* also aspired to the wilderness. There are some nooks and summits in that Adirondack region where one can really "recline on one's divine composure," and, as long as one stays up there, seem for a while to enjoy one's birth-right of freedom and relief from every fever and falsity. Stretched out on such a shelf,— with thee beside me singing in the wilderness,— what babblings might go on, what judgment-day discourse!

Command me to give it up and return, if you will, by telegram addressed "Adirondack Lodge, North Elba, N.Y." In any case I shall return before the end of the month, and later shall be hanging about Cambridge some time in July, giving lectures (for my sins) in the Summer School. I am staying now with a cousin on Otsego Lake, a dear old country-place that has been in their family for a century, and is rich and ample and reposeful. The Kipling visit went off splendidly — he 's a regular little brick of a man; but it 's strange that with so much sympathy with the in-

sides of every living thing, brute or human, drunk or sober, he should have so little sympathy with those of a Yankee — who also is, in the last analysis, one of God's creatures. I have stopped at Williamstown, at Albany, at Amsterdam, at Utica, at Syracuse, and finally here, each time to visit human beings with whom I had business of some sort or other. The best was Benj. Paul Blood at Amsterdam, a son of the soil, but a man with extraordinary power over the English tongue, of whom I will tell you more some day. I will by the way enclose some clippings from his latest "effort." "Yes, Paul is quite a *correspondent!*" as a citizen remarked to me from whom I inquired the way to his dwelling. Don't you think "correspondent" rather a good generic term for "man of letters," from the point of view of the country-town newspaper reader? . . .

Now, dear, noble, incredibly perfect Madam, you won't take ill my reluctance about going to Beverly, even to your abode, so soon. I am a badly mixed critter, and I experience a certain organic need for simplification and solitude that is quite imperious, and so vital as actually to be respectable even by others. So be indulgent to your ever faithful and worshipful,

W. J.

To G. H. Howison.

CAMBRIDGE, *July* 17, 1895.

MY DEAR HOWISON,— How you *have* misunderstood the application of my word "trivial" as being discriminatively applied to your pluralistic idealism! Quite the reverse — if there be a philosophy that I believe in, it 's that. The word came out of one who is unfit to be a philosopher because at bottom he hates philosophy, especially at the beginning of a vacation, with the fragrance of the spruces

and sweet ferns all soaking him through with the conviction that it is better to *be* than to define your being. I am a victim of neurasthenia and of the sense of hollowness and unreality that goes with it. And philosophic literature *will* often seem to me the hollowest thing. My word trivial was a general reflection exhaling from this mood, vile indeed in a supposed professor. Where it will end with me, I do not know. I wish I could give it all up. But perhaps it is a grand climacteric and will pass away. At present I am philosophizing as little as possible, in order to do it the better next year, if I can do it at all. And I envy you your stalwart and steadfast enthusiasm and faith. Always devotedly yours,

WM. JAMES.

To Theodore Flournoy.

GLENWOOD SPRINGS,
COLORADO, *Aug.* 13, 1895.

MY DEAR FLOURNOY,— Ever since last January an envelope addressed to you has been lying before my eyes on my library table. I mention this to assure you that you have not been absent from my thoughts; but I will waste no time or paper in making excuses. As the sage Emerson says, when you visit a man do not degrade the occasion with apologies for not having visited him before. Visit him now! Make him feel that the highest truth has come to see him in you its lowliest organ. I don't know about the highest truth transpiring through this letter, but I feel as if there were plenty of affection and personal gossip to express themselves. To begin with, your photograph and Mrs. Flournoy's were splendid. What we need now is the photographs of those fair *demoiselles!* I may say that one reason of my long silence has been the hope that when I wrote I should

have my wife's photograph to send you. But alas! it has not been taken yet. She is well, very well, and is now in our little New Hampshire country-place with the children, living very quietly and happily. We have had a rather large *train de maison* hitherto, and this summer we are shrunken to our bare essentials — a very pleasant change.

I, you see, am farther away from home than I have ever been before on this side of the Atlantic, namely, in the state of Colorado, and just now in the heart of the Rocky Mountains. I have been giving a course of six lectures on psychology "for teachers" at a so-called "summer-school" in Colorado Springs. I had to remain for three nights and three days in the train to get there, and it has made me understand the vastness of my dear native land better than I ever did before. . . . The trouble with all this new civilization is that it is based, not on saving, but on borrowing; and when hard times come, as they did come three years ago, everyone goes bankrupt. But the vision of the future, the dreams of the possible, keep everyone enthusiastic, and so the work goes on. Such conditions have never existed before on so enormous a scale. But I must not write you a treatise on national economy! — I got through the year very well in regard to health, and gave in the course of it, what I had never done before, a number of lectures to teachers in Boston and New York. I also repeated my course in Cosmology in the new woman's College which has lately been established in connection with our University. The consequence is that I laid by more than a thousand dollars, an absolutely new and proportionately pleasant experience for me. To make up for it, I have n't had an idea or written anything to speak of except the "presidential address" which I sent you, and which really contained nothing new. . . .

And now is not that enough gossip about ourselves? I wish I could, by telephone, at this moment, hear just where and how you all are, and what you are all doing. In the mountains somewhere, of course, and I trust all well; but it is perhaps fifteen or twenty years too soon for transatlantic telephone. My surroundings here, so much like those of Switzerland, bring you before me in a lively manner. I enclose a picture of one of the streets at Colorado Springs for Madame Flournoy, and another one of a "cowboy" for that one of the *demoiselles* who is most *romanesque*. Alice, Blanche — but I have actually gone and been and forgotten the name of the magnificent third one, whose resplendent face I so well remember notwithstanding. *Dulcissima mundi nomina*, all of them; and I do hope that they are being educated in a thoroughly emancipated way, just like true American girls, with no laws except those imposed by their own sense of fitness. I am sure it produces the best results! How did the teaching go last year? I mean your own teaching. Have you started any new lines? And how is Chantre? and how Ritter? And how Monsieur Gowd? Please give my best regards to all round, especially to Ritter. Have you a copy left of your "Métaphysique et Psychologie"? In some inscrutable way my copy has disappeared, and the book is reported *épuisé*.

With warmest possible regards to both of you, and to all five of the descendants, believe me ever faithfully yours,

W. James.

To his Daughter.

El Paso, Colo., *Aug.* 8, 1895.

Sweetest of living Pegs,— Your letter made glad my heart the day before yesterday, and I marveled to see what an improvement had come over your handwriting in the

short space of six weeks. "Orphly" and "ofly" are good ways to spell "awfully," too. I went up a high mountain yesterday and saw all the kingdoms of the world spread out before me, on the illimitable prairie which looked like a map. The sky glowed and made the earth look like a stained-glass window. The mountains are bright red. All the flowers and plants are different from those at home. There is an immense mastiff in my house here. I think that even you would like him, he is so tender and gentle and mild, although fully as big as a calf. His ears and face are black, his eyes are yellow, his paws are magnificent, his tail keeps wagging *all* the time, and he makes on me the impression of an angel hid in a cloud. He longs to do good.

I must now go and hear two other men lecture. Many kisses, also to Tweedy, from your ever loving,

DAD.

On December 17, 1895, President Cleveland's Venezuela message startled the world and created a situation with which the next three letters are concerned. The boundary dispute between Venezuela and British Guiana had been dragging along for years. The public had no reason to suppose that it was becoming acute, or that the United States was particularly interested in it, and had, in fact, not been giving the matter so much as a thought. All at once the President sent a message to Congress in which he announced that it was incumbent upon the United States to "take measures to determine . . . the true" boundary line, and then to "resist by every means in its power as a willful aggression upon its rights and interests" any appropriation by Great Britain of territory not thus determined to be hers. In addition he sent to Congress, and thus published, the diplomatic despatches which had already

passed between Mr. Olney and Lord Salisbury. In these Mr. Olney had informed the representative of the Empire which was sovereign in British Guiana "that distance and three thousand miles of intervening ocean make any permanent political union between a European and an American state unnatural and inexpedient," and that "today the United States is practically sovereign on this continent, and its fiat is law upon the subjects to which it confines its interposition." Lord Salisbury had squarely declined to concede that the United States could, of its own initiative, assume to settle the boundary dispute. It was difficult to see how either Great Britain or the United States could with dignity alter the position which its minister had assumed.

James was a warm admirer of the President, but this seemingly wanton provocation of a friendly nation horrified him. He considered that no blunder in statesmanship could be more dangerous than a premature appeal to a people's fighting pride, and that no perils inherent in the Venezuela boundary dispute were as grave as was the danger that popular explosions on one or both sides of the Atlantic would make it impossible for the two governments to proceed moderately. He was appalled at the outburst of Anglophobia and war-talk which followed the message. The war-cloud hung in the heavens for several weeks. Then, suddenly, a breeze from a strange quarter relieved the atmosphere. The Jameson raid occurred in Africa, and the Kaiser sent his famous message to President Kruger.[1] The

[1] In a brief letter to the *Harvard Crimson* (Jan. 9, 1896), James urged the right and duty of individuals to stand up for their opinions publicly during such crises, even though in opposition to the administration. Mr. Rhodes, in his *History of the United States, 1877–1896*, makes the following observation: "Cleveland, in his chapter on the 'Venezuelan Boundary Controversy,' rates the un-Americans who lauded 'the extreme forbearance and kindness of England.' . . . The reference . . . need trouble no one who allows himself to be guided by two of Cleveland's trusted servants and friends. Thomas F. Bayard, Secretary of State during the

English press turned its fire upon the Kaiser. The world's attention was diverted from Venezuela, and the boundary dispute was quietly and amicably disposed of.

To E. L. Godkin.

CAMBRIDGE, *Christmas Eve* [1895].

DARLING OLD GODKIN,— The only Christmas present I can send you is a word of thanks and a *bravo bravissimo* for your glorious fight against the powers of darkness. I swear it brings back the days of '61 again, when the worst enemies of our country were in our own borders. But now that defervescence has set in, and the long, long campaign of discussion and education is about to begin, you will have to bear the leading part in it, and I beseech you to be as non-expletive and patiently explanatory as you can, for thus will you be the more effective. Father, forgive them for they know not what they do! The insincere propaganda of jingoism as a mere weapon of attack on the President was diabolic. But in the rally of the country to the President's message lay that instinct of obedience to leaders which is the prime condition of all effective greatness in a nation. And after all, when one thinks that the only England most Americans are taught to conceive of is the bugaboo coward-England, ready to invade the Globe wherever there is no danger, the rally does not necessarily show savagery, but only ignorance. We are all ready to be savage in *some* cause. The difference between a good man and a bad one is the choice of the cause.

Two things are, however, *désormais* certain: Three days

first administration, and actual ambassador to Great Britain, wrote in a private letter on May 25, 1895, 'There is no question now open between the United States and Great Britain that needs any but frank, amicable and just treatment.' Edward J. Phelps, his first minister to England, in a public address on March 30, 1896, condemned emphatically the President's Venezuela policy." See Rhodes, *History*, vol. VIII, p. 454; also p. 443 *et seq.*

of fighting mob-hysteria at Washington can at any time undo peace habits of a hundred years; and the only permanent safeguard against irrational explosions of the fighting instinct is absence of armament and opportunity. Since this country has absolutely nothing to fear, or any other country anything to gain from its invasion, it seems to me that the party of civilization ought immediately, at any cost of discredit, to begin to agitate against any increase of either army, navy, or coast defense. That is the one form of protection against the internal enemy on which we can most rely. We live and learn: the labor of civilizing ourselves is for the next thirty years going to be complicated with this other abominable new issue of which the seed was sown last week. *You* saw the new kind of danger, as you always do, before anyone else; but it grew gigantic much more suddenly than even you conceived to be possible. Olney's Jefferson Brick style makes of our Foreign Office a laughing-stock, of course. But why, oh why, could n't he and Cleveland and Congress between them have left out the infernal war-threat and simply asked for $100,000 for a judicial commission to enable us to see exactly to what effect we ought, in justice, to exert our influence. That commission, if its decision were adverse, would have put England "in a hole," awakened allies for us in all countries, been a solemn step forward in the line of national righteousness, covered us with dignity, and all the rest. But no — *omnia ademit una dies infesta tibi tot præmia vitæ!* — Still, the campaign of education may raise us out of it all yet. Distrust of each other must not be suffered to go too far, for that way lies destruction.

Dear old Godkin — I don't know whether you will have read more than the first page — I did n't expect to write more than one and a half, but the steam will work off. I have n't slept right for a week.

I have just given my Harry, now a freshman, your "Comments and Reflections," and have been renewing my youth in some of its admirable pages. But why the dickens did you leave out some of the most delectable of the old sentences in the cottager and boarder essay?[1]

Don't curse God and die, dear old fellow. Live and be patient and fight for us a long time yet in this new war. Best regards to Mrs. Godkin and to Lawrence, and a merry Christmas. Yours ever affectionately,

WM. JAMES.

To F. W. H. Myers.

CAMBRIDGE, *Jan.* 1, 1896.

MY DEAR MYERS,— Here is a happy New Year to you with my presidential address for a gift.[2] *Valeat quantum.* The end could have been expanded, but probably this is enough to set the S. P. R. against a lofty *Kultur-historisch* background; and where we have to do so much champing of the jaws on minute details of cases, that seems to me a good point in a president's address.

In the first half, it has just come over me that what I say of one line of fact being "strengthened in the flank" by another is an "uprush" from my subliminal memory of words of Gurney's — but that does no harm. . . .

Well, our countries will soon be soaked in each other's gore. You will be disemboweling me, and Hodgson cleaving Lodge's skull. It will be a war of extermination when it comes, for neither side can tell when it is beaten, and the last man will bury the penultimate one, and then die himself. The French will then occupy England and the Span-

[1] "The Evolution of the Summer Resort."

[2] "Address of the President before the Society for Psychical Research." Proc. of the (Eng.) Soc. for Psych. Res. 1896, vol. XII, pp. 2–10; also in *Science*, 1896, N. S., vol. IV, pp. 881–888.

iards America. Both will unite against the Germans, and no one can foretell the end.

But seriously, all true patriots here have had a hell of a time. It has been a most instructive thing for the dispassionate student of history to see how near the surface in all of us the old fighting instinct lies, and how slight an appeal will wake it up. Once *really* waked, there is no retreat. So the whole wisdom of governors should be to avoid the direct appeals. This your European governments know; but we in our bottomless innocence and ignorance over here know nothing, and Cleveland in my opinion, by his explicit allusion to war, has committed the biggest political crime I have ever seen here. The secession of the southern states had more excuse. There was absolutely no need of it. A commission solemnly appointed to pronounce justice in the Venezuela case would, if its decision were adverse to your country, have doubtless aroused the Liberal party in England to espouse the policy of arbitrating, and would have covered us with dignity, if no threat of war had been uttered. But as it is, who can see the way out?

Every one goes about now saying war is not to be. But with these volcanic forces who can tell? I suppose that the offices of Germany or Italy might in any case, however, save us from what would be the worst disaster to civilization that our time could bring forth.

The astounding thing is the latent Anglophobia now revealed. It is most of it directly traceable to the diabolic machinations of the party of protection for the past twenty years. They have lived by every sort of infamous sophistication, and hatred of England has been one of their most conspicuous notes. . . .

I hope *you 'll* read my address — unless indeed Gladstone will consent!!

Ever thine — I hate to think of "embruing" my hands in (or with?) your blood.

W. J.

[S. P. R.] *Proceedings XXIX* just in — hurrah for your 200-odd pages!

I have been ultra non-committal as to our evidence,— thinking it to be good presidential policy,— but I may have overdone the impartiality business.

To F. W. H. Myers.

CAMBRIDGE, *Feb.* 5, 1896.

DEAR MYERS,— *Voici* the proof! Pray *send me a revise* — Cattell wants to print it simultaneously *in extenso* in "Science," which I judge to be a very good piece of luck for it. When will the next "Proceedings" be likely to appear?

I hope your rich tones were those that rolled off its periods, and that you did n't flinch, but rather raised your voice, when your own genius was mentioned. I read it both in New York and Boston to full houses, but heard no comments on the spot. . . .

As for Venezuela, Ach! of that be silent! as Carlyle would have said. It is a sickening business, but some good may come out of it yet. Don't feel too badly about the Anglophobia here. It does n't mean so much. Remember by what words the country was roused: "Supine submission to wrong and injustice and the consequent loss of national self-respect and honor." [1] If any other country's ruler had expressed himself with equal moral ponderosity would n't the population have gone twice as fighting-mad as ours? Of course it would; the wolf would have been aroused; and when the wolf once gets going, we know that there is no

[1] From the last paragraph of Cleveland's Venezuela message.

crime of which it does n't sincerely begin to believe its oppressor, the lamb down-stream, to be guilty. The great proof that civilization *does* move, however, is the magnificent conduct of the British press. Yours everlastingly,

W. J.

To Henry Holt, Esq.

CAMBRIDGE, *Jan.* 19, 1896.

MY DEAR HOLT,— At the risk of displeasing you, I think I won't have my photograph taken, even at no cost to myself. I abhor this hawking about of everybody's phiz which is growing on every hand, and don't see why having written a book should expose one to it. I am sorry that you should have succumbed to the supposed trade necessity. In any case, I will stand on my rights as a free man. You may kill me, but you shan't publish my photograph. Put a blank "thumbnail" in its place. Very very sorry to displease a man whom I love so much. Always lovingly yours,

WM. JAMES.

To his Class at Radcliffe College which had sent a potted azalea to him at Easter.

CAMBRIDGE, *Apr.* 6, 1896.

DEAR YOUNG LADIES,— I am deeply touched by your remembrance. It is the first time anyone ever treated me so kindly, so you may well believe that the impression on the heart of the lonely sufferer will be even more durable than the impression on your minds of all the teachings of Philosophy 2A. I now perceive one immense omission in my Psychology,— the deepest principle of Human Nature is the *craving to be appreciated*, and I left it out altogether from the book, because I had never had it gratified till now.

I fear you have let loose a demon in me, and that all my actions will now be for the sake of such rewards. However, I will try to be faithful to this one unique and beautiful azalea tree, the pride of my life and delight of my existence. Winter and summer will I tend and water it — even with my tears. Mrs. James shall never go near it or touch it. If it dies, I will die too; and if I die, it shall be planted on my grave.

Don't take all this too jocosely, but believe in the extreme pleasure you have caused me, and in the affectionate feelings with which I am and shall always be faithfully your friend,

WM. JAMES.

To Henry James.

[CAMBRIDGE] *Apr.* 17, 1896.

DEAR H.,— Too busy to live almost, lectures and laboratory, dentists and dinner-parties, so that I am much played out, but get off today for eight days' vacation *via* New Haven, where I deliver an "address" tonight, to the Yale Philosophy Club. I shall make it the title of a small volume of collected things called "The Will to Believe, and Other Essays in Popular Philosophy," and then I think write no more addresses, of which the form takes it out of one unduly. If I do anything more, it will be a book on general Philosophy. I have been having a bad conscience about not writing to you, when your letter of the 7th came yesterday expressing a bad conscience of your own. You certainly do your duty best. I am glad to think of you in the country and hope it will succeed with you and make you thrive. I look forward with much excitement to the fruit of all this work. . . . Just a word of good-will and good wish. I think I shall go to the Hot Springs of Virginia for next

week. The spring has burst upon us, hot and droughtily, after a glorious burly winter-playing March. Yours ever,

W. J.

The next letter begins by acknowledging one which had alluded to the death of a Cambridge gentleman who had been run over in the street, almost under William James's eyes. Henry James had closed his allusion by exclaiming, "What melancholy, what terrible duties *vous incombent* when your neighbours are destroyed. And telling that poor man's wife! — Life *is* heroic — however we 'fix' it! Even as I write these words the St. Louis horror bursts in upon me in the evening paper. Inconceivable — I can't try; and I *won't*. Strange how practically all one's sense of news from the U. S. here is huge Horrors and Catastrophes. It 's a terrible country *not* to live in." He would have exclaimed even more if he had witnessed the mescal experiment, that is briefly mentioned in the letter that follows. He might then have gone on to remark that the "fixing" of life seemed, in William's neighborhood, to be quite gratuitously heroic. William James and his wife and the youngest child were alone in the Chocorua cottage for a few days, picnicking by themselves without any servant. They had no horse; at that season of the year hours often went by without any one passing the house; there was no telephone, no neighbor within a mile, no good doctor within eighteen miles. It was quite characteristic of James that he should think such conditions ideal for testing an unknown drug on himself. There would be no interruptions. He had no fear. He was impatient to satisfy his curiosity about the promised hallucinations of color. But the effects of one dose were, for a while, much more alarming than his letter would give one to understand.

To Henry James.

CHOCORUA, *June* 11, 1896.

Your long letter of Whitsuntide week in London came yesterday evening, and was read by me aloud to Alice and Harry as we sat at tea in the window to get the last rays of the Sunday's [sun]. You have too much feeling of duty about corresponding with us, and, I imagine, with everyone. I think you have behaved most handsomely of late — and always, and though your letters are the great *fête* of our lives, I won't be "on your mind" for worlds. Your general feeling of unfulfilled obligations is one that runs in the family — I at least am often afflicted by it — but it is "morbid." The horrors of *not* living in America, as you so well put it, are not shared by those who do live here. All that the telegraph imparts are the shocks; the "happy homes," good husbands and fathers, fine weather, honest business men, neat new houses, punctual meetings of engagements, etc., of which the country mainly consists, are never cabled over. Of course, the Saint Louis disaster is dreadful, but it will very likely end by "improving" the city. The really bad thing here is the silly wave that has gone over the public mind — protection humbug, silver, jingoism, etc. It is a case of "mob-psychology." Any country is liable to it if circumstances conspire, and our circumstances have conspired. It is very hard to get them out of the rut. It *may* take another financial crash to get them out — which, of course, will be an expensive method. It is no more foolish and considerably less damnable than the Russophobia of England, which would seem to have been responsible for the Armenian massacres. That to me is the biggest indictment "of our boasted civilization"!! It *requires* England, I say nothing of the other powers, to maintain the Turks at that business. We have let our little place,

our tenant arrives the day after tomorrow, and Alice and I and Tweedie have been here a week enjoying it and cleaning house and place. She has worked like a beaver. I had two days spoiled by a psychological experiment with *mescal*, an intoxicant used by some of our Southwestern Indians in their religious ceremonies, a sort of cactus bud, of which the U. S. Government had distributed a supply to certain medical men, including Weir Mitchell, who sent me some to try. He had himself been "in fairyland." It gives the most glorious visions of color — every object thought of appears in a jeweled splendor unknown to the natural world. It disturbs the stomach somewhat, but that, according to W. M., was a cheap price, etc. I took one bud three days ago, was violently sick for 24 hours, and had no other symptom whatever except that and the *Katzenjammer* the following day. I will take the visions on trust!

We have had three days of delicious rain — it all soaks into the sandy soil here and leaves no mud whatever. The little place is the most curious mixture of sadness with delight. The sadness of *things* — things every one of which was done either by our hands or by our planning, old furniture renovated, there is n't an object in the house that is n't associated with past life, old summers, dead people, people who will never come again, etc., and the way it catches you round the heart when you first come and open the house from its long winter sleep is most extraordinary.

I have been reading Bourget's "Idylle Tragique," which he very kindly sent me, and since then have been reading in Tolstoy's "War and Peace," which I never read before, strange to say. I must say that T. rather kills B., for my mind. B.'s moral atmosphere is anyhow so foreign to me, a lewd-

ness so obligatory that it hardly seems as if it were part of a moral *donnée* at all; and then his overlabored descriptions, and excessive explanations. But with it all an earnestness and enthusiasm for getting it said as well as possible, a richness of epithet, and a warmth of heart that makes you like him, in spite of the unmanliness of all the things he writes about. I suppose there is a stratum in France to whom it is all manly and ideal, but he and I are, as Rosina says, a bad combination. . . .

Tolstoy is immense!

I am glad *you* are in a writing vein again, to go still higher up the scale! I have abstained on principle from the "Atlantic" serial, wishing to get it all at once. I am not going abroad; I can't afford it. I have a chance to give $1500 worth of summer lectures here, which won't recur. I have a heavy year of work next year, and shall very likely *need* to go the following summer, which will anyhow be after a more becoming interval than this, so, *somme toute*, it is postponed. If I went I should certainly enjoy seeing you at Rye more than in London, which I confess tempts me little now. I love to *see* it, but staying there does n't seem to agree with me, and only suggests constraint and money-spending, apart from seeing you. I wish you could see how comfortable our Cambridge house has got at last to be. Alice who is upstairs sewing whilst I write below by the lamp — a great wood fire hissing in the fireplace — sings out her thanks and love to you. . . .

To Benjamin Paul Blood.

CHATHAM, MASS., *June* 28, 1896.

MY DEAR BLOOD,— Your letter was an "event," as anything always is from your pen — though of course I never expected any acknowledgment of my booklet. Fear of life

in one form or other is the great thing to exorcise; but it is n't reason that will ever do it. Impulse without reason is enough, and reason without impulse is a poor makeshift. I take it that no man is educated who has never dallied with the thought of suicide. Barely more than a year ago I was sitting at your table and dallying with the thought of publishing an anthology of your works. But, like many other projects, it has been postponed in indefinition. The hour never came last year, and pretty surely will not come next. Nevertheless I shall work for your fame some time! Count on W. J.[1] I wound up my "seminary" in speculative psychology a month ago by reading some passages from the "Flaw in Supremacy" — "game flavored as a hawk's wing." "Ever not quite" covers a deal of truth — yet it seems a very simple thing to have said. "There is no *Absolute*," were my last words. Whereupon a number of students asked where they could get "that pamphlet" and I distributed nearly all the copies I had from you. I wish you would keep on writing, but I see you are a man of discontinuity and insights, and not a philosophic pack-horse, or pack-mule. . . .

I rejoice that ten hours a day of toil makes you feel so hearty. Verily Mr. Rindge says truly. He is a Cambridge boy, who made a fortune in California, and then gave a lot of public buildings to his native town. Unfortunately he insisted on bedecking them with "mottoes" of his own composition, and over the Manual Training School near my house one reads: "*Work is one of our greatest blessings. Every man should have an honest occupation*" — which, if not lapidary in style, is at least what my father once said

[1] In 1910 — during his final illness, in fact — James fulfilled this promise. See "A Pluralistic Mystic," included in *Memories and Studies;* also letter of June 25, 1910, p. 348 *infra.*

Swedenborg's writings were, viz., "insipid with veracity," as your case now again demonstrates. Have you read Tolstoy's "War and Peace"? I am just about finishing it. It is undoubtedly the greatest novel ever written — also insipid with veracity. The man is infallible — and the anesthetic revelation [1] plays a part as in no writer. You have very likely read it. If you have n't, sell all you have and buy the book, for I know it will speak to your very gizzard. Pray thank Mrs. Blood for her appreciation of my "booklet" (such things encourage a writer!), and believe me ever sincerely yours,

Wm. James.

In July, 1896, James delivered, in Buffalo and at the Chautauqua Assembly, the substance of the lectures that were later published as "Talks to Teachers." His impressions of Chautauqua were so characteristic and so lively that they must be included here, even though they duplicate in some measure a well-known passage in the essay called "What Makes Life Significant?"

To Mrs. James.

Chautauqua, *July* 23, 1896.

. . . The audience is some 500, in an open-air auditorium where (strange to say) everyone seems to hear well; and it is very good-looking — mostly teachers and women, but they make the best impression of any audience of that sort that I have seen except the Brooklyn one. So here I go again! . . .

July 24, 9.30 P.M.

. . . X—— departed after breakfast — a good inarticulate man, farmer's boy, four years soldier from private to major,

[1] *Cf.* William James's unsigned review of Blood's *Anæsthetic Revelation* in the *Atlantic Monthly*, 1874, vol. xxxiv, p. 627.

business man in various States, great reader, editor of a "Handbook of Facts," full of swelling and bursting *Weltschmerz* and religious melancholy, yet no more flexibility or self-power in his mind than in a boot-jack. Altogether, what with the teachers, him and others whom I've met, I'm put in conceit of college training. It certainly gives glibness and flexibility, if it does n't give earnestness and depth. I've been meeting minds so earnest and helpless that it takes them half an hour to get from one idea to its immediately adjacent next neighbor, and that with infinite creaking and groaning. And when they've got to the next idea, they lie down on it with their whole weight and can get no farther, like a cow on a door-mat, so that you can get neither in nor out with them. Still, glibness is not all. Weight is something, even cow-weight. Tolstoy feels these things so — I am still in "Anna Karenina," volume I, a book almost incredible and supernatural for veracity. I wish we were reading it aloud together. It has rained at intervals all day. Young Vincent, a powerful fellow, took me over and into the whole vast college side of the institution this A.M. I have heard 4½ lectures, including the one I gave myself at 4 o'clock, to about 1200 or more in the vast open amphitheatre, which seats 6000 and which has very good acoustic properties. I think my voice sufficed. I can't judge of the effect. Of course I left out all that gossip about my medical degree, etc. But I don't want any more sporadic lecturing — I must stick to more inward things.

July 26, 12:30 P.M.

. . . 'T is the sabbath and I am just in from the amphitheatre, where the Rev. —— has been chanting, calling and bellowing his hour-and-a-quarter-long sermon to 6000 people at least — a sad audition. The music was bully, a

chorus of some 700, splendidly drilled, with the audience to help. I have myself been asked to lead, or, if not to lead, at least to do something prominent — I declined so quick that I did n't fully gather what it was — in the exercise which I have marked on the program I enclose. Young Vincent, whom I take to be a splendid young fellow, told me it was the characteristically "Chautauquan" event of the day. I would give anything to have you here. I did n't write yesterday because there is no mail till tomorrow. I went to four lectures, in whole or in part. All to hundreds of human beings, a large proportion unable to get seats, who transport themselves from one lecture-room to another *en masse*. One was on bread-making, with practical demonstrations. One was on *walking*, by a graceful young Delsartian, who showed us a lot. One was on telling stories to children, the psychology and pedagogy of it. The audiences interrupt and ask questions occasionally in spite of their size. There is hardly a pretty woman's face in the lot, and they seem to have little or no humor in their composition. No *epicureanism* of any sort!

Yesterday was a beautiful day, and I sailed an hour and a half down the Lake again to "Celoron," "America's greatest pleasure resort," — in other words popcorn and peep-show place. A sort of Midway-Pleasance in the wilderness — supported Heaven knows how, so far from any human habitation except the odd little Jamestown from which a tramway leads to it. Good monkeys, bears, foxes, etc. Endless peanuts, popcorn, bananas, and soft drinks; crowds of people, a ferris wheel, a balloon ascension, with a man dropping by a parachute, a theatre, a vast concert hall, and all sorts of peep-shows. I feel as if I were in a foreign land; even as far east as this the accent of everyone is terrific. The "Nation" is no more known than the

London "Times." I see no need of going to Europe when such wonders are close by. I breakfasted with a Methodist parson with 32 false teeth, at the X's table, and discoursed of demoniacal possession. The wife said she had my portrait in her bedroom with the words written under it, "I want to bring a balm to human lives"!!!!! Supposed to be a quotation from me!!! After breakfast an extremely interesting lady who has suffered from half-possessional insanity gave me a long account of her case. Life *is* heroic indeed, as Harry wrote. I shall stay through tomorrow, and get to Syracuse on Tuesday. . . .

July 27.

. . . It rained hard last night, and today a part of the time. I took a lesson in roasting, in Delsarte, and I made with my own fair hands a beautiful loaf of graham bread with some rolls, long, flute-like, and delicious. I should have sent them to you by express, only it seemed unnecessary, since I can keep the family in bread easily after my return home. Please tell this, with amplifications, to Peggy and Tweedy. . . .

Buffalo, N.Y., *July* 29.

. . . The Chautauqua week, or rather six and a half days, has been a real success. I have learned a lot, but I'm glad to get into something less blameless but more admiration-worthy. The flash of a pistol, a dagger, or a devilish eye, anything to break the unlovely level of 10,000 good people — a crime, murder, rape, elopement, anything would do. I don't see how the younger Vincents stand it, because they are people of such spirit. . . .

Syracuse, N.Y., *July* 31.

. . . Now for Utica and Lake Placid by rail, with East Hill in prospect for tomorrow. You bet I rejoice at the outlook — I long to escape from tepidity. Even an Armenian

massacre, whether to be killer or killed, would seem an agreeable change from the blamelessness of Chautauqua as she lies soaking year after year in her lakeside sun and showers. Man wants to be *stretched* to his utmost, if not in one way then in another! . . .

To Miss Rosina H. Emmet.

BURLINGTON, VT., *Aug.* 2, 1896.

. . . I have seen more women and less beauty, heard more voices and less sweetness, perceived more earnestness and less triumph than I ever supposed possible. Most of the American nation (and probably all nations) is white-trash, — but Tolstoy has borne me up — and I say unto *you:* "*Smooth out your voices* if you want to be saved"!! . . .

To Charles Renouvier.

BURLINGTON, VT., *Aug.* 4, 1896.

DEAR MR. RENOUVIER,— My wife announces to me from Cambridge the reception of two immense volumes from you on the Philosophy of History. I thank you most heartily for the gift, and am more and more amazed at your intellectual and moral power — physical power, too, for the nervous energy required for your work has to be extremely great.

My own nervous energy is a small teacup-full, and is more than consumed by my duties of teaching, so that almost none is left over for writing. I sent you a "New World" the other day, however, with an article in it called "The Will to Believe," in which (if you took the trouble to glance at it) you probably recognized how completely I am still your disciple. In this point perhaps more fully than in any other; and this point is central!

I have to lecture on general "psychology" and "morbid

psychology," "the philosophy of nature" and the "philosophy of Kant," thirteen lectures a week for half the year and eight for the rest. Our University moreover inflicts a monstrous amount of routine business on one, faculty meetings and committees of every sort,[1] so that during term-time one can do no continuous reading at all — reading of books, I mean. When vacation comes, my brain is so tired that I can read nothing serious for a month. During the past month I have only read Tolstoy's two great novels, which, strange to say, I had never attacked before. I don't like his fatalism and semi-pessimism, but for infallible veracity concerning human nature, and absolute simplicity of method, he makes all the other writers of novels and plays seem like children.

All this proves that I shall be slow in attaining to the reading of your book. I have not yet read Pillon's last *Année* except some of the book notices and Dauriac's article. How admirably clear P. is in style, and what a power of reading he possesses.

[1] James always did a reasonable share of college committee work, especially for the committee of his own department. But although he had exercised a determining influence in the selection of every member of the Philosophical Department who contributed to its fame in his time (except Professor Palmer, who was his senior in service), he never consented to be chairman of the Department. He attended the weekly meetings of the whole Faculty for any business in which he was concerned; otherwise irregularly. He spoke seldom in Faculty. Occasionally he served on special committees. He usually formed an opinion of his own quite quickly, but his habitual tolerance in matters of judgment showed itself in good-natured patience with discussion — this despite the fact that he often chafed at the amount of time consumed. "Now although I happen accidentally to have been on all the committees which have had to do with the proposed reform, and have listened to the interminable Faculty debates last winter, I disclaim all powers or right to speak in the *name* of the majority. Members of our dear Faculty have a way of discovering reasons fitted exclusively for their idiosyncratic use, and though voting with their neighbors, will often do so on incommunicable grounds. This is doubtless the effect of much learning upon originally ingenious minds; and the result is that the abundance of different points and aspects which a simple question ends by presenting, after a long Faculty discussion, beggars both calculation beforehand and enumeration after the fact." — "The Proposed Shortening of the College Course." *Harvard Monthly*, Jan., 1891.

I hope, dear Mr. Renouvier, that the years are not weighing heavily upon you, and that this letter will find you well in body and in mind. Yours gratefully and faithfully,

Wm. James.

To Theodore Flournoy.

Lake Geneva, Wisconsin, *Aug.* 30, 1896.

My dear Flournoy,— You see the electric current of sympathy that binds the world together — I turn towards you, and the place I write from repeats the name of your Lake Leman. I was informed yesterday, however, that the lake here was named after Lake Geneva *in the State of New York!* and *that* Lake only has Leman for its Godmother. Still you see how dependent, whether immediately or remotely, America is on Europe. I was at Niagara some three weeks ago, and bought a photograph as souvenir and addressed it to you after getting back to Cambridge. Possibly Madame Flournoy will deign to accept it. I have thought of you a great deal without writing, for truly, my dear Flournoy, there is hardly a human being with whom I feel as much sympathy of aims and character, or feel as much "at home," as I do with you. It is as if we were of the same stock, and I often mentally turn and make a remark to you, which the pressure of life's occupations prevents from ever finding its way to paper.

I am hoping that you may have figured, or at any rate *been*, at the Munich "Congress" — that apparently stupendous affair. If they keep growing at this rate, the next Paris one will be altogether too heavy. I have heard no details of the meeting as yet. But whether you have been at Munich or not, I trust that you have been having a salubrious and happy vacation so far, and that Mrs. Flournoy and the young people are all well. I will venture to suppose

that your illness of last year has left no bad effects whatever behind. I myself have had a rather busy and instructive, though possibly not very hygienic summer, making money (in moderate amounts) by lecturing on psychology to teachers at different "summer schools" in this land. There is a great fermentation in "pædagogy" at present in the U.S., and my wares come in for their share of patronage. But although I learn a good deal and become a better American for having all the travel and social experience, it has ended by being too tiresome; and when I give the lectures at Chicago, which I begin tomorrow, I shall have them stenographed and very likely published in a very small volume, and so remove from myself the temptation ever to give them again.

Last year was a year of hard work, and before the end of the term came, I was in a state of bad neurasthenic fatigue, but I got through outwardly all right. I have definitely given up the laboratory, for which I am more and more unfit, and shall probably devote what little ability I may hereafter have to purely "speculative" work. My inability to read troubles me a good deal: I am in arrears of several years with psychological literature, which, to tell the truth, does grow now at a pace too rapid for anyone to follow. I was engaged to review Stout's new book (which I fancy is very good) for "Mind," and after keeping it two months had to back out, from sheer inability to read it, and to ask permission to hand it over to my colleague Royce. Have you seen the colossal Renouvier's two vast volumes on the philosophy of history?— that will be another thing worth reading no doubt, yet very difficult to read. I give a course in Kant for the first time in my life (!) next year, and at present and for many months to come shall have to put most of my reading to the service of that overgrown subject. . . .

Of course you have read Tolstoy's "War and Peace" and "Anna Karenina." I never had that exquisite felicity before this summer, and now I feel as if I knew *perfection* in the representation of human life. Life indeed seems less real than his tale of it. Such infallible veracity! The impression haunts me as nothing literary ever haunted me before.

I imagine you lounging on some steep mountainside, with those demoiselles all grown too tall and beautiful and proud to think otherwise than with disdain of their elderly *commensal* who spoke such difficult French when he took walks with them at Vers-chez-les-Blanc. But I hope that they are happy as they were then. Cannot we all pass some summer near each other again, and can't it next time be in Tyrol rather than in Switzerland, for the purpose of increasing in all of us that "knowledge of the world" which is so desirable? I think it would be a splendid plan. At any rate, wherever you are, take my most affectionate regards for yourself and Madame Flournoy and all of yours, and believe me ever sincerely your friend,

Wm. James.

To Dickinson S. Miller.

Lake Geneva, Wisconsin, *Aug.* 30, 1896.

Dear Miller,— Your letter from Halle of June 22nd came duly, but treating of things eternal as it did, I thought it called for no reply till I should have caught up with more temporal matters, of which there has been no lack to press on my attention. To tell the truth, regarding you as my most penetrating critic and intimate enemy, I was greatly relieved to find that you had nothing worse to say about "The Will to Believe." You say you are no "rationalist," and yet you speak of the "sharp" distinction between beliefs

based on "inner evidence" and beliefs based on "craving." I can find *nothing* sharp (or susceptible of schoolmaster's codification) in the different degrees of "liveliness" in hypotheses concerning the universe, or distinguish *a priori* between legitimate and illegitimate cravings. And when an hypothesis *is* once a live one, one *risks* something in one's practical relations towards truth and error, *whichever* of the three positions (affirmation, doubt, or negation) one may take up towards it. *The individual himself is the only rightful chooser of his risk.* Hence respectful toleration, as the only law that logic can lay down.

You don't say a word against my *logic*, which seems to me to cover your cases entirely in its compartments. I class you as one to whom the religious hypothesis is *von vornherein* so dead, that the risk of error in espousing it now far outweighs for you the chance of truth, so you simply stake your money on the field as against it. If you *say* this, of course I can, as logician, have no quarrel with you, even though my own choice of risk (determined by the irrational impressions, suspicions, cravings, senses of direction in nature, or what not, that make religion for me a more live hypothesis than for you) leads me to an opposite methodical decision.

Of course if any one comes along and says that men at large don't need to have facility of faith in their inner convictions preached to them, [that] they have only too much readiness in that way already, and the one thing needful to preach is that they should hesitate with their convictions, and take their faiths out for an airing into the howling wilderness of nature, I should also agree. But my paper was n't addressed to mankind at large but to a limited set of studious persons, badly under the ban just now of certain authorities whose simple-minded faith in "naturalism" also

is sorely in need of an airing — and an airing, as it seems to me, of the sort I tried to give.

But all this is unimportant; and I still await criticism of my *Auseinandersetzung* of the *logical situation* of man's mind *gegenüber* the Universe, in respect to the risks it runs.

I wish I could have been with you at Munich and heard the deep-lunged Germans roar at each other. I care not for the matters uttered, if I only could hear the voice. I hope you met [Henry] Sidgwick there. I sent him the American Hallucination-Census results, after considerable toil over them, but S. never acknowledges or answers anything, so I'll have to wait to hear from someone else whether he "got them off." I have had a somewhat unwholesome summer. Much lecturing to teachers and sitting up to talk with strangers. But it is instructive and makes one patriotic, and in six days I shall have finished the Chicago lectures, which begin tomorrow, and get straight to Keene Valley for the rest of September. My conditions just now are materially splendid, as I am the guest of a charming elderly lady, Mrs. Wilmarth, here at her country house, and in town at the finest hotel of the place. The political campaign is a bully one. Everyone outdoing himself in sweet reasonableness and persuasive argument — hardly an undignified note anywhere. It shows the deepening and elevating influence of a big topic of debate. It is difficult to doubt of a people part of whose life such an experience is. But imagine the country being saved by a McKinley! If only Reed had been the candidate! There have been some really splendid speeches and documents. . . .

Ever thine,

W. J.

To Henry James.

BURLINGTON, VT., *Sept.* 28, 1896.

DEAR HENRY,— The summer is over! alas! alas! I left Keene Valley this A.M. where I have had three life-and-health-giving weeks in the forest and the mountain air, crossed Lake Champlain in the steamer, not a cloud in the sky, and sleep here tonight, meaning to take the train for Boston in the A.M. and read Kant's Life all day, so as to be able to lecture on it when I first meet my class. School begins on Thursday — this being Monday night. It has been a rather cultivating summer for me, and an active one, of which the best impression (after that of the Adirondack woods, or even before it) was that of the greatness of Chicago. It needs a Victor Hugo to celebrate it. But as you won't appreciate it without demonstration, and I can't give the demonstration (at least not now and on paper), I will say no more on that score! Alice came up for a week, but went down and through last night. She brought me up your letter of I don't remember now what date (after your return to London, about Wendell Holmes, Baldwin and Royalty, etc.) which was very delightful and for which I thank. But don't take your epistolary duties hard! Letter-writing becomes to me more and more of an affliction, I get so many business letters now. At Chicago, I tried a stenographer and type-writer with an alleviation that seemed almost miraculous. I think that I shall have to go in for one some hours a week in Cambridge. It just goes "whiff" and six or eight long letters are *done*, so far as you 're concerned. I hear great reports of your "old things," and await the book. My great literary impression this summer has been Tolstoy. On the whole his atmosphere absorbs me into it as no one's else has ever done, and

even his religious and melancholy stuff, his insanity, is probably more significant than the sanity of men who have n't been through that phase at all.

But I am forgetting to tell you (strange to say, since it has hung over me like a cloud ever since it happened) of dear old Professor Child's death. We shall never see his curly head and thickset figure more. He had aged greatly in the past three years, since being thrown out of a carriage, and went to the hospital in July to be treated surgically. He never recovered and died in three weeks, after much suffering, his family not being called down from the country till the last days. He had a moral delicacy and a richness of heart that I never saw and never expect to see equaled.[1] The children bear it well, but I fear it will be a bad blow for dear Mrs. Child. She and Alice, I am glad to say, are great friends. . . . Good-night. *Leb' wohl!*

W. J.

[1] "I *loved* Child more than any man I know." Sept. 12, '96.

XII

1893–1899 (Continued)

The Will to Believe — Talks to Teachers — Defense of Mental Healers — Excessive Climbing in the Adirondacks

To Theodore Flournoy.

[Dictated]

Cambridge, *Dec.* 7, 1896.

My dear Flournoy,— Your altogether precious and delightful letter reached me duly, and you see I am making a not altogether too dilatory reply. In the first place, we congratulate you upon the new-comer, and think if she only proves as satisfactory a damsel as her charming elder sisters, you will never have any occasion to regret that she is not a boy. I hope that Madame Flournoy is by this time thoroughly strong and well, and that everything is perfect with the baby. I should like to have been at Munich with you; I have heard a good many accounts of the jollity of the proceedings there, but on the whole I did a more wholesome thing to stay in my own country, of which the dangers and dark sides are singularly exaggerated in Europe.

Your lamentations on your cerebral state make me smile, knowing, as I do, under all your subjective feelings, how great your vigor is. Of course I sympathize with you about the laboratory, and advise you, since it seems to me you are in a position to make conditions rather than have them imposed on you, simply to drop it and teach what you prefer. Whatever the latter may be, it will be as good

for the students as if they had something else from you in its place, and I see no need in this world, when there is someone provided somewhere to do everything, for anyone of us to do what he does least willingly and well.

I have got rid of the laboratory forever, and should resign my place immediately if they reimposed its duties upon me. The results that come from all this laboratory work seem to me to grow more and more disappointing and trivial. What is most needed is new ideas. For every man who has one of them one may find a hundred who are willing to drudge patiently at some unimportant experiment. The atmosphere of your mind is in an extraordinary degree sane and balanced on philosophical matters. That is where your forte lies, and where your University ought to see that its best interests lie in having you employed. Don't consider this advice impertinent. Your temperament is such that I think you need to be strengthened from without in asserting your right to carry out your true vocation.

Everything goes well with us here. The boys are developing finely; both of them taller than I am, and Peggy healthy and well. I have just been giving a course of public lectures of which I enclose you a ticket to amuse you.[1] The audience, a thousand in number, kept its numbers to the last. I was careful not to tread upon the domains of psychical research, although many of my hearers were eager that I should do so. *I am teaching Kant for the first time in*

[1] Eight lectures on "Abnormal Mental States" were delivered at the Lowell Institute in Boston, but were never published. Their several titles were "Dreams and Hypnotism," "Hysteria," "Automatisms," "Multiple Personality," "Demoniacal Possession," "Witchcraft," "Degeneration," "Genius." In a letter to Professor Howison (Apr. 5, 1897) James said, "In these lectures I did not go into psychical research so-called, and although the subjects were decidedly morbid, I tried to shape them towards optimistic and hygienic conclusions, and the audience regarded them as decidedly anti-morbid in their tone."

my life, and it gives me much satisfaction. I am also sending a collection of old essays through the press, of which I will send you a copy as soon as they appear; I am sure of your sympathy in advance for much of their contents. But I am afraid that what you never will appreciate is their wonderful English style! Shakespeare is a little street-boy in comparison!

Our political crisis is over, but the hard times still endure. Lack of confidence is a disease from which convalescence is not quick. I doubt, notwithstanding certain appearances, whether the country was ever morally in as sound a state as it now is, after all this discussion. And the very silver men, who have been treated as a party of dishonesty, are anything but that. They very likely are victims of the economic delusion, but their intentions are just as good as those of the other side. . . .

If you meet my friend Ritter, please give him my love. I shall write to you again ere long *eigenhändig*. Meanwhile believe me, with lots of love to you all, especially to *ces demoiselles*, and felicitations to their mother, Always yours,

Wm. James.

My wife wishes to convey to Madame Flournoy her most loving regards and hopes for the little one.

James had already been invited to deliver a course of "Gifford Lectures on Natural Religion" at the University of Edinburgh. He had not yet accepted for a definite date; but he had begun to collect illustrative material for the proposed lectures. A large number of references to such material were supplied to him by Mr. Henry W. Rankin of East Northfield.

To Henry W. Rankin.

NEWPORT, R.I., *Feb.* 1, 1897.

DEAR MR. RANKIN,— A pause in lecturing, consequent upon our midyear examinations having begun, has given me a little respite, and I am paying a three-days' visit upon an old friend here, meaning to leave for New York tomorrow where I have a couple of lectures to give. It is an agreeable moment of quiet and enables me to write a letter or two which I have long postponed, and chiefly one to you, who have given me so much without asking anything in return.

One of my lectures in New York is at the Academy of Medicine before the Neurological Society, the subject being "Demoniacal Possession." I shall of course duly advertise the Nevius book.[1] I am not as positive as you are in the belief that the obsessing agency is really demonic individuals. I am perfectly willing to adopt that theory if the facts lend themselves best to it; for who can trace limits to the hierarchies of personal existence in the world? But the lower stages of mere automatism shade off so continuously into the highest supernormal manifestations, through the intermediary ones of imitative hysteria and "suggestibility," that I feel as if no *general theory* as yet would cover all the facts. So that the most I shall plead for before the neurologists is the recognition of demon possession as a regular "morbid-entity" whose commonest homologue today is the "spirit-control" observed in test-mediumship, and which tends to become the more benignant and less alarming, the less pessimistically it is regarded. This last remark seems certainly to be true. Of course I shall not ignore the sporadic cases of old-fashioned malignant possession which still occur today. I am convinced that we stand

[1] *Demon Possession and Allied Themes*, by John L. Nevius. Revell & Co., New York.

with all these things at the threshold of a long inquiry, of which the end appears as yet to no one, least of all to myself. And I believe that the best theoretic work yet done in the subject is the beginning made by F. W. H. Myers in his papers in the S. P. R. Proceedings. The first thing is to start the medical profession out of its idiotically *conceited ignorance* of all such matters — matters which have everywhere and at all times played a vital part in human history.

You have written me at different times about conversion, and about miracles, getting as usual no reply, but not because I failed to heed your words, which come from a deep life-experience of your own evidently, and from a deep acquaintance with the experiences of others. In the matter of conversion I am quite willing to believe that a new truth may be supernaturally revealed to a subject when he really *asks*. But I am sure that in many cases of conversion it is less a new truth than a new power gained over life by a truth always known. It is a case of the conflict of two *self-systems* in a personality up to that time heterogeneously divided, but in which, after the conversion-crisis, the higher loves and powers come definitively to gain the upper-hand and expel the forces which up to that time had kept them down in the position of mere grumblers and protesters and agents of remorse and discontent. This broader view will cover an enormous number of cases *psychologically*, and leaves all the *religious importance* to the result which it has on any other theory.

As to true and false miracles, I don't know that I can follow you so well, for in any case the notion of a miracle as a mere attestation of superior power is one that I cannot espouse. A miracle must in any case be an expression of personal purpose, but the demon-purpose of antagonizing

God and winning away his adherents has never yet taken hold of my imagination. I prefer an open mind of inquiry, first *about the facts*, in all these matters; and I believe that the S. P. R. methods, if pertinaciously stuck to, will eventually do much to clear things up.— You see that, although religion is the great interest of my life, I am rather hopelessly non-evangelical, and take the whole thing too impersonally.

But my College work is lightening in a way. Psychology is being handed over to others more and more, and I see a chance ahead for reading and study in other directions from those to which my very feeble powers in that line have hitherto been confined. I am going to give all the fragments of time I can get, after this year is over, to religious biography and philosophy. Shield's book, Steenstra's, Gratry's, and Harris's, I don't yet know, but can easily get at them.

I hope your health is better in this beautiful winter which we are having. I am very well, and so is all my family. Believe me, with affectionate regards, truly yours,

Wm. James.

To Benjamin Paul Blood.

Cambridge, *Apr.* 28, 1897.

Dear Blood,— Your letter is delectable. From your not having yet acknowledged the book,[1] I began to wonder whether you had got it, but this acknowledgment is almost too good. Your thought is obscure — lightning flashes darting gleams — but that 's the way truth is. And altho' I "put pluralism in the place of philosophy," I do it only so far as philosophy means the articulate and the scientific. Life and mysticism exceed the articulable, and if there is

[1] *The Will to Believe and Other Essays in Popular Philosophy* had just appeared.

a *One* (and surely men will never be weaned from the idea of it), it must remain only mystically expressed.

I have been roaring over and quoting some of the passages of your letter, in which my wife takes as much delight as I do. As for your strictures on my English, I accept them humbly. I have a tendency towards too great colloquiality, I know, and I trust your sense of English better than any man's in the country. I have a fearful job on hand just now: an address on the unveiling of a military statue. Three thousand people, governor and troops, etc. Why they fell upon me, God knows; but being challenged, I could not funk. The task is a mechanical one, and the result somewhat of a school-boy composition. If I thought it would n't bore you, I should send you a copy for you to go carefully over and correct or rewrite as to the English. I should probably adopt every one of your corrections. What do you say to this? Yours ever,

WM. JAMES.

P.S. Please don't betitle *me!*

The "copy" which was offered for correction with so much humility was the "Oration" on the unveiling of St. Gaudens's monument to Colonel Robert Gould Shaw of the 54th Massachusetts Infantry (the first colored regiment). James was quite accustomed to lecturing from brief notes and to reading from a complete manuscript; but on this occasion he thought it necessary to commit his address to memory. He had never done this before and he never tried to do it again. He memorized with great difficulty, found himself placed in an entirely unfamiliar relation to his audience, and felt as much nervous trepidation as any inexperienced speaker.[1]

[1] The Address has been reprinted in *Memories and Studies.*

To Henry James.

CAMBRIDGE, *June* 5, 1897.

DEAR H.,— Alice wrote you (I think) a brief word after the crisis of last Monday. It took it out of me nervously a good deal, for it came at the end of the month of May, when I am always fagged to death; and for a week previous I had almost lost my voice with hoarseness. At nine o'clock the night before I ran in to a laryngologist in Boston, who sprayed and cauterized and otherwise tuned up my throat, giving me pellets to suck all the morning. By a sort of miracle I spoke for three-quarters of an hour without becoming perceptibly hoarse. But it is a curious kind of physical effort to fill a hall as large as Boston Music Hall, unless you are trained to the work. You have to shout and bellow, and you seem to yourself wholly unnatural. The day was an extraordinary occasion for sentiment. The streets were thronged with people, and I was toted around for two hours in a barouche at the tail end of the procession. There were seven such carriages in all, and I had the great pleasure of being with St. Gaudens, who is a most charming and modest man. The weather was cool and the skies were weeping, but not enough to cause any serious discomfort. They simply formed a harmonious background to the pathetic sentiment that reigned over the day. It was very peculiar, and people have been speaking about it ever since —the last wave of the war breaking over Boston, everything softened and made poetic and unreal by distance, poor little Robert Shaw erected into a great symbol of deeper things than he ever realized himself,— "the tender grace of a day that is dead,"— etc. We shall never have anything like it again. The monument is really superb, certainly one of the finest things of this century. Read the darkey [Booker T.]

Washington's speech, a model of elevation and brevity. The thing that struck me most in the day was the faces of the old 54th soldiers, of whom there were perhaps about thirty or forty present, with such respectable old darkey faces, the heavy animal look entirely absent, and in its place the wrinkled, patient, good old darkey citizen.

As for myself, I will never accept such a job again. It is entirely outside of my legitimate line of business, although my speech seems to have been a great success, if I can judge by the encomiums which are pouring in upon me on every hand. I brought in some mugwumpery at the end, but it was very difficult to manage it. . . . Always affectionately yours,

WM. JAMES.

Letters to Ellen and Rosina Emmet, which now enter the series, will be the better understood for a word of reminder. "Elly" Temple, one of the Newport cousins referred to in the very first letters, had married, and gone with her husband, Temple Emmet, to California. But in 1887, after his death, she had returned to the East to place her daughters in a Cambridge school. In 1895 and 1896 Ellen and Rosina had made several visits to the house in Irving Street; and thus the comradely cousinship of the sixties had been maintained and reëstablished with the younger generation. At the date now reached, Ellen, or "Bay" as she was usually called, was studying painting. She and Rosina had been in Paris during the preceding winter. Now they and their mother were spending the summer on the south coast of England, at Iden, quite close to Rye, where Henry James was already becoming established.

To Miss Ellen Emmet (Mrs. Blanchard Rand).

BAR HARBOR, ME., *Aug.* 11, 1897.

DEAR OLD BAY (and DEAR ROSINA),— For I have letters from both of you and my heart inclines to both so that I can't write to either without the other — I hope you are enjoying the English coast. A rumor reached me not long since that my brother Henry had given up his trip to the Continent in order to be near to you, and I hope for the sakes of all concerned that it is true. He will find in you both that eager and vivid artistic sense, and that direct swoop at the vital facts of human character from which I am sure he has been weaned for fifteen years at least. And I am sure it will rejuvenate him again. It is more Celtic than English, and when joined with those faculties of soul, conscience, or whatever they be that make England rule the waves, as they are joined in you, Bay, they leave no room for any anxiety about the creature's destiny. But Rosina, who is all senses and intelligence, alarms me by her recital of midnight walks on the Boulevard des Italiens with bohemian artists. . . . You can't live by gaslight and excitement, nor can naked intelligence run a *jeune fille's* life. Affections, pieties, and prejudices must play their part, and only let the intelligence get an occasional peep at things from the midst of their smothering embrace. That again is what makes the British nation so great. Intelligence does n't flaunt itself there quite naked as in France.

As for the MacMonnies Bacchante,[1] I only saw her faintly looming through the moon-light one night when she was *sub judice*, so can frame no opinion. The place certainly calls for a lightsome capricious figure, but the solemn Boston

[1] For a short while MacMonnies's Bacchante stood in the court of the Boston Public Library.

mind declared that anything but a solemn figure would be desecration. As to her immodesty, opinions got very hot. My knowledge of MacMonnies is confined to one statue, that of Sir Henry Vane, also in our Public Library, an impressionist sketch in bronze (I think), sculpture treated like painting — and I must say I don't admire the result *at all.* But you *know;* and I wish I could see other things of his also. How I wish I could *talk* with Rosina, or rather hear her talk, about Paris, *talk in her French* which I doubt not is by this time admirable. The only book she has vouchsafed news of having read, to me, is the d'Annunzio one, which I have ordered in most choice Italian; but of Lemaître, France, etc., she writes never a word. Nor of V. Hugo. She ought to read "La Légende des Siècles." For the picturesque pure and simple, go there! laid on with a trowel so generous that you really get your glut. But the things in French literature that I have gained most from — the next most to Tolstoy, in the last few years — are the whole cycle of Geo. Sand's life: her "Histoire," her letters, and now lately these revelations of the de Musset episode. The whole thing is beautiful and uplifting — an absolute "liver" harmoniously leading her own life and *neither* obedient nor defiant to what others expected or thought.

We are passing the summer very quietly at Chocorua, with our bare feet on the ground. Children growing up bullily, a pride to the parental heart. . . . Alice and I have just spent a rich week at North Conway, at a beautiful "place," the Merrimans'. I am now here at a really grand place, the Dorrs'— tell Rosina that I went to a domino party last night but was so afraid that some one of the weird and sinister sisters would speak to me that I came home at 12 o'clock, when it had hardly begun. I am so sensitive!

Tell her that a lady from Michigan was recently shown the sights of Cambridge by one of my Radcliffe girls. She took her to the Longfellow house, and as the visitor went into the gate, said, "I will just wait here." To her surprise, the visitor went up to the house, looked in to one window after the other, then rang the bell, and the door closed upon her. She soon emerged, and said that the servant had shown her the house. "I'm so sensitive that at first I thought I would only peep in at the windows. But then I said to myself, 'What 's the use of being so sensitive?' So I rang the bell."

Pray be happy this summer. I see nothing more of Rosina's in the papers. How is that sort of thing going on? . . . As for your mother, give her my old-fashioned love. For some unexplained reason, I find it very hard to write to her — probably it is the same reason that makes it hard for her to write to me — so we can sympathize over so strange a mystery. Anyhow, give her my best love, and with plenty for yourself, old Bay, and for Rosina, believe me, yours ever,

Wm. James.

To E. L. Godkin.

Chocorua, *Aug.* 17, 1897.

Dear Godkin,— Thanks for your kind note *in re* "Will to Believe." I suppose you expect as little a reply to it as I expected one from you to the book; but since you ask what I *du* mean by Religion, and add that until I define that word my essay cannot be effective, I can't forbear sending you a word to clear up that point. I mean by religion for a man *anything* that for *him* is a live hypothesis in that line, altho' it may be a dead one for anyone else. And what I try to show is that whether the man believes,

disbelieves, or doubts his hypothesis, the moment he does either, on principle and methodically, he runs a risk of one sort or the other from his own point of view. There is no escaping the risk; why not then admit that one's human function is to run it? By settling down on that basis, and respecting each other's choice of risk to run, it seems to me that we should be in a clearer-headed condition than we now are in, postulating as most all of us do a rational certitude which does n't exist and disowning the semi-voluntary mental action by which we continue in our own severally characteristic attitudes of belief. Since our willing natures are active here, why not face squarely the fact without humbug and get the benefits of the admission?

I passed a day lately with the [James] Bryces at Bar Harbor, and we spoke — not altogether unkindly — of you. I hope you are enjoying, both of you, the summer. All goes well with us. Yours always truly,

WM. JAMES.

To F. C. S. Schiller [Corpus Christi, Oxford].

CAMBRIDGE, *Oct.* 23, 1897.

DEAR SCHILLER,— Did you ever hear of the famous international prize fight between Tom Sayers and Heenan the Benicia Boy, or were you too small a baby in 1857 [1860?] The "Times" devoted a couple of pages of report and one or more eulogistic editorials to the English champion, and the latter, brimming over with emotion, wrote a letter to the "Times" in which he touchingly said that he would live in future as one who had been once deemed worthy of commemoration in its leaders. After reading your review of me in the October "Mind" (which only reached me two days ago) I feel as the noble Sayers felt, and think I ought to write to Stout to say I will try to live up to such a char-

acter. My past has not deserved such words, but my future shall. Seriously, your review has given me the keenest possible pleasure. This philosophy must be thickened up most decidedly — your review represents it as something to rally to, so we must fly a banner and start a school. Some of your phrases are bully: "reckless rationalism," "pure science is pure bosh," "infallible *a priori* test of truth to screen us from the consequences of our choice," etc., etc. Thank you from the bottom of my heart!

The enclosed document [a returned letter addressed to Christ Church] explains itself. The Church and the Body of Christ are easily confused and I have n't a scholarly memory. I wrote you a post-card recently to the same address, patting you on the back for your article on Immortality in the "New World." A staving good thing. I am myself to give the "Ingersoll Lecture on Human Immortality" here in November — the second lecturer on the foundation. I treat the matter very inferiorly to you, but use your conception of the brain as a sifting agency, which explains my question in the letter. Young [R. B.] Merriman is at Balliol and a really good fellow in all possible respects. Pray be good to him if he calls on you. I hope things have a peacock hue for you now that term has begun. They are all going well here. Yours always gratefully,

W. J.

To James J. Putnam.

CAMBRIDGE, *Mar.* 2, 1898.

DEAR JIM,— On page 7 of the "Transcript" tonight you will find a manifestation of me at the State House, protesting against the proposed medical license bill.

If you think I *enjoy* that sort of thing you are mistaken. I never did anything that required as much moral effort

in my life. My vocation is to treat of things in an all-round manner and not make *ex-parte* pleas to influence (or seek to) a peculiar jury. *Aussi*, why do the medical brethren force an unoffending citizen like me into such a position? Legislative license is sheer humbug — mere abstract paper thunder under which every ignorance and abuse can still go on. Why this mania for more laws? Why seek to stop the really extremely important experiences which these peculiar creatures are rolling up?

Bah! I'm sick of the whole business, and I well know how all my colleagues at the Medical School, who go only by the label, will view me and my efforts. But if Zola and Col. Picquart can face the whole French army, can't I face their disapproval? — Much more easily than that of my own conscience!

You, I fancy, are not one of the fully disciplined demanders of more legislation. So I write to you, as on the whole my dearest friend hereabouts, to explain just what my state of mind is. Ever yours,

W. J.

James was not indulging in empty rhetoric when he said that his conscience drove him to face the disapproval of his medical colleagues. Some of them never forgave him, and to this day references to his "appearance" at the State House in Boston are marked by partisanship rather than understanding.

What happened cannot be understood without recalling that thirty-odd years ago the licensing of medical practitioners was just being inaugurated in the United States. Today it is evident that everyone must be qualified and licensed before he can be permitted to write prescriptions, to sign statements upon which public records, inquests, and

health statistics are to be based, and to go about the community calling himself a doctor. On the other hand, experience has proved that those people who do not pretend to be physicians, who do not use drugs or the knife, and who attempt to heal only by mental or spiritual influence, cannot be regulated by the clumsy machinery of the criminal law. But either because the whole question of medical registration was new, or because professional men are seldom masters of the science of lawmaking, the sponsors of the bills proposed to the Massachusetts Legislature in 1894 and 1898 ignored these distinctions. James did not name them, although his argument implied them and rested upon them. The bills included clauses which attempted to abolish the faith-curers by requiring them to become Doctors of Medicine. The "Spiritualists" and Christian Scientists were a numerous element in the population and claimed a religious sanction for their beliefs. The gentlemen who mixed an anti-spiritualist program in their effort to have doctors examined and licensed by a State Board were either innocent of political discretion or blind to the facts. For it was idle to argue that faith-curers would be able to continue in their own ways as soon as they had passed the medical examinations of the State Board, and that accordingly the proposed law could not be said to involve their suppression. Obviously, medical examinations were barriers which the faith-curers could not climb over. This was the feature of the proposed law which roused James to opposition, and led him to take sides for the moment with all the spokesmen of all the -isms and -opathies.

"I will confine myself to a class of diseases" (he wrote to the Boston "Transcript" in 1894) "with which my occupation has made me somewhat conversant. I mean the diseases of the nervous system and the mind. . . . Of all

the new agencies that our day has seen, there is but one that tends steadily to assume a more and more commanding importance, and that is the agency of the patient's mind itself. Whoever can produce effects there holds the key of the situation in a number of morbid conditions of which we do not yet know the extent; for systematic experiments in this direction are in their merest infancy. They began in Europe fifteen years ago, when the medical world so tardily admitted the facts of hypnotism to be true; and in this country they have been carried on in a much bolder and more radical fashion by all those 'mind-curers' and 'Christian Scientists' with whose results the public, and even the profession, are growing gradually familiar.

"I assuredly hold no brief for any of these healers, and must confess that my intellect has been unable to assimilate their theories, so far as I have heard them given. But their *facts* are patent and startling; and anything that interferes with the multiplication of such facts, and with our freest opportunity of observing and studying them, will, I believe, be a public calamity. The law now proposed will so interfere, simply because the mind-curers will not take the examinations. . . . Nothing would please some of them better than such a taste of imprisonment as might, by the public outcry it would occasion, bring the law rattling down about the ears of the mandarins who should have enacted it.

"And whatever one may think of the narrowness of the mind-curers, their logical position is impregnable. They are proving by the most brilliant new results that the therapeutic relation may be what we can at present describe only as a relation of one person to another person; and they are consistent in resisting to the uttermost any legislation that would make 'examinable' information the root of

medical virtue, and hamper the free play of personal force and affinity by mechanically imposed conditions."

James knew as well as anyone that in the ranks of the healers there were many who could fairly be described as preying on superstition and ignorance. "X—— personally is a rapacious humbug" was his privately expressed opinion of one of them who had a very large following. He had no reverence for the preposterous theories with which their minds were befogged; but "every good thing like *science* in medicine," as he once said, "has to be imitated and grimaced by a rabble of people who would be at the required height; and the folly, humbug and mendacity is pitiful." Furthermore he saw a quackery quite as odious and much more dangerous than that of the "healers" in the patent-medicine business, which was allowed to advertise its lies and secret nostrums in the newspapers and on the bill-boards, and which flourished behind the counter of every apothecary and village store-keeper at that time. (The Federal Pure Food and Drug Act was still many years off.)

The spokesmen of the medical profession were ignoring what he believed to be instructive phenomena. "What the real interests of medicine require is that mental therapeutics should *not* be stamped out, but studied, and its laws ascertained. For that the mind-curers must at least be suffered to make their experiments. If they cannot interpret their results aright, why then let the orthodox M.D.'s follow up their facts, and study and interpret them? But to force the mind-curers to a State examination is to kill the experiments outright." But instead of the open-minded attitude which he thus advocated, he saw doctors who "had no more exact science in them than a fox terrier" [1] invoking the

[1] These words were not employed in public, but were once applied to a well-known professor in a private letter.

holy name of Science and blundering ahead with an air of moral superiority.

"One would suppose," he exclaimed again in the 1898 hearing, "that any set of sane persons interested in the growth of medical truth would rejoice if other persons were found willing to push out their experiences in the mental-healing direction, and provide a mass of material out of which the conditions and limits of such therapeutic methods may at last become clear. One would suppose that our orthodox medical brethren might so rejoice; but instead of rejoicing they adopt the fiercely partisan attitude of a powerful trades-union, demanding legislation against the competition of the 'scabs.' . . . The mind-curers and their public return the scorn of the regular profession with an equal scorn, and will never come up for the examination. Their movement is a religious or quasi-religious movement; personality is one condition of success there, and impressions and intuitions seem to accomplish more than chemical, anatomical or physiological information. . . . Pray do not fail, Mr. Chairman, to catch my point. You are not to ask yourselves whether these mind-curers do really achieve the successes that are claimed. It is enough for you as legislators to ascertain that a large number of our citizens, persons as intelligent and well-educated as yourself, or I, persons whose number seems daily to increase, are convinced that they do achieve them, are persuaded that a valuable new department of medical experience is by them opening up. Here is a purely medical question, regarding which our General Court, not being a well-spring and source of medical virtue, not having any private test of therapeutic truth, must remain strictly neutral under penalty of making the confusion worse. . . . Above all things, Mr. Chairman, let us not be infected with the Gallic spirit of regulation and

reglementation for their own abstract sakes. Let us not grow hysterical about law-making. Let us not fall in love with enactments and penalties because they are so logical and sound so pretty, and look so nice on paper." [1]

To James J. Putnam.

CAMBRIDGE, *Mar.* [3?] 1898.

DEAR JIM,— Thanks for your noble-hearted letter, which makes me feel warm again. I am glad to learn that you feel positively *agin* the proposed law, and hope that you will express yourself freely towards the professional brethren to that effect.

Dr. Russell Sturgis has written me a similar letter.

Once more, thanks!

W. J.

P.S. *March 3.* The "Transcript" report, I am sorry to say, was a good deal cut. I send you another copy, to keep and use where it will do most good. The rhetorical problem with me was to say things to the Committee that might neutralize the influence of their medical advisers, who, I supposed, had the inside track, and all the *prestige*. I being banded with the spiritists, faith-curers, magnetic healers, etc., etc. Strange affinities! [2]

W. J.

[1] A full report of the speech made at the Legislative hearing was printed in the *Banner of Light*, Mar. 12, 1898. The letter to the Boston *Transcript* in 1894 appeared in the issue of Mar. 24.

[2] *James J. Putnam to William James*

BOSTON, *Mar.* 9, 1898.

DEAR WILLIAM,— We have thought and talked a good deal about the subject of your speech in the course of the last week. I prepared with infinite labor a letter intended for the *Transcript* of last Saturday, but it was not a weighty contribution and I am rather glad it was too late to get in. I think it is generally felt among the best doctors that your position was the liberal one, and that it would be a mistake to try to exact an examination of the mind-healers and Christian Scientists. On the other hand, I am afraid most of the doctors, even including myself, do not have any great feeling of fondness for them, and we are more in the way of

To François Pillon.

CAMBRIDGE, *June* 15, 1898.

MY DEAR PILLON,— I have just received your pleasant letter and the *Année*, volume 8, and shall immediately proceed to read the latter, having finished reading my examinations yesterday, and being now free to enjoy the vacation, but excessively tired. I grieve to learn of poor Mrs. Pillon's continued ill health. How much patience both of you require. I think of you also as spending most of the summer in Paris, when the country contains so many more elements that are good for body and soul.

How much has happened since I last heard from you! To say nothing of the Zola trial, we now have the Cuban War! A curious episode of history, showing how a nation's ideals can be changed in the twinkling of an eye, by a succession of outward events partly accidental. It is quite possible that, without the explosion of the Maine, we should still be at peace, though, since the *basis* of the whole American attitude is the persuasion on the part of the people that the cruelty and misrule of Spain in Cuba call for her expulsion (so that in that sense our war is just what a war of "the powers" against Turkey for the Armenian atrocities would have been), it is hardly possible that peace could have been maintained indefinitely longer, unless Spain had gone out — a consummation hardly to be expected by peaceful means. The actual declaration of war by Congress, however, was a case of *psychologie des foules*, a genuine hysteric stampede at the last moment, which shows how

seeing the fanatical spirit in which they proceed and the harm that they sometimes do than you are. Of course they do also good things which would remain otherwise not done, and that is the important point, and sincere fanatics are almost always, and in this case I think certainly, of real value.

Always affectionately,

JAMES J. P.

unfortunate that provision of our written constitution is which takes the power of declaring war from the Executive and places it in Congress. Our Executive has behaved very well. The European nations of the Continent cannot believe that our pretense of humanity, and our disclaiming of all ideas of conquest, is sincere. It has been *absolutely* sincere! The self-conscious feeling of our people has been entirely based in a sense of philanthropic duty, without which not a step would have been taken. And when, in its ultimatum to Spain, Congress denied any project of conquest in Cuba, it genuinely meant every word it said. But here comes in the psychologic factor: once the excitement of action gets loose, the taxes levied, the victories achieved, etc., the old human instincts will get into play with all their old strength, and the ambition and sense of mastery which our nation has will set up new demands. We shall never take Cuba; I imagine that to be very certain — unless indeed after years of unsuccessful police duty there, for that is what we have made ourselves responsible for. But Porto Rico, and even the Philippines, are not so sure. We had supposed ourselves (with all our crudity and barbarity in certain ways) a better nation morally than the rest, safe at home, and without the old savage ambition, destined to exert great international influence by throwing in our "moral weight," etc. Dreams! Human Nature is everywhere the same; and at the least temptation all the old military passions rise, and sweep everything before them. It will be interesting to see how it will end.

But enough of this! — It all shows by what short steps progress is made, and it confirms the "criticist" views of the philosophy of history. I am going to a great popular meeting in Boston today where a lot of my friends are to protest against the new "Imperialism."

In August I go for two months to California to do some lecturing. As I have never crossed the continent or seen the Pacific Ocean or those beautiful *parages*, I am very glad of the opportunity. The year after next (*i.e.* one year from now) begins a new year of absence from my college duties. I *may* spend it in Europe again. In any case I shall hope to see you, for I am appointed to give the "Gifford Lectures" at Edinburgh during 1899–1901 — two courses of 10 each on the philosophy of religion. A great honor.— I have also received the honor of an election as "Correspondent" of the Académie des Sciences Morales et Politiques. Have I *your* influence to thank for this? Believe me, with most sympathetic regards to Mrs. Pillon and affectionate greetings to yourself, yours most truly

WM. JAMES.

Before starting for California, James went to the Adirondack Lodge to snatch a brief holiday. One episode in this holiday can best be described by an extract from a letter to Mrs. James.

To Mrs. James.

ST. HUBERT'S INN,
KEENE VALLEY, *July* 9, 1898.

. . . I have had an eventful 24 hours, and my hands are so stiff after it that my fingers can hardly hold the pen. I left, as I informed you by post-card, the Lodge at seven, and five hours of walking brought us to the top of Marcy — I carrying 18 lbs. of weight in my pack. As usual, I met two Cambridge acquaintances on the mountain top — "Appalachians" from Beede's. At four, hearing an axe below, I went down (an hour's walk) to Panther Lodge Camp, and there found Charles and Pauline Goldmark, Waldo Adler

and another schoolboy, and two Bryn Mawr girls — the girls all dressed in boys' breeches, and cutaneously desecrated in the extreme from seven of them having been camping without a male on Loon Lake to the north of this. My guide had to serve for the party, and quite unexpectedly to me the night turned out one of the most memorable of all my memorable experiences. I was in a wakeful mood before starting, having been awake since three, and I may have slept a little during this night; but I was not aware of sleeping at all. My companions, except Waldo Adler, were all motionless. The guide had got a magnificent provision of firewood, the sky swept itself clear of every trace of cloud or vapor, the wind entirely ceased, so that the fire-smoke rose straight up to heaven. The temperature was perfect either inside or outside the cabin, the moon rose and hung above the scene before midnight, leaving only a few of the larger stars visible, and I got into a state of spiritual alertness of the most vital description. The influences of Nature, the wholesomeness of the people round me, especially the good Pauline, the thought of you and the children, dear Harry on the wave, the problem of the Edinburgh lectures, all fermented within me till it became a regular Walpurgis Nacht. I spent a good deal of it in the woods, where the streaming moonlight lit up things in a magical checkered play, and it seemed as if the Gods of all the nature-mythologies were holding an indescribable meeting in my breast with the moral Gods of the inner life. The two kinds of Gods have nothing in common — the Edinburgh lectures made quite a hitch ahead. The intense significance of some sort, of the whole scene, if one could only *tell* the significance; the intense inhuman remoteness of its inner life, and yet the intense *appeal* of it; its everlasting freshness and its immemorial antiquity and

decay; its utter Americanism, and every sort of patriotic suggestiveness, and you, and my relation to you part and parcel of it all, and beaten up with it, so that memory and sensation all whirled inexplicably together; it was indeed worth coming for, and worth repeating year by year, if repetition could only procure what in its nature I suppose must be all unplanned for and unexpected. It was one of the happiest lonesome nights of my existence, and I understand now what a poet is. He is a person who can feel the immense complexity of influences that I felt, and make some partial tracks in them for verbal statement. In point of fact, I can't find a single word for all that significance, and don't know what it was significant of, so there it remains, a mere boulder of *impression*. Doubtless in more ways than one, though, things in the Edinburgh lectures will be traceable to it.

In the morning at six, I shouldered my undiminished pack and went up Marcy, ahead of the party, who arrived half an hour later, and we got in here at eight [P.M.] after 10½ hours of the solidest walking I ever made, and I, I think, more fatigued than I have been after any walk. We plunged down Marcy, and up Bason Mountain, led by C. Goldmark, who had, with Mr. White, blazed a trail the year before;[1] then down again, away down, and up the Gothics, not counting a third down-and-up over an intermediate spur. It was the steepest sort of work, and, as one looked from the summits, seemed sheer impossible, but the girls kept up splendidly, and were all fresher than I. It was true that they had slept like logs all night, whereas I was "on my nerves." I lost my Norfolk jacket at the last third of the course — high time to say good-bye to that possession — and staggered up to the Putnams to find

[1] That is, there was here no path to follow, only "blazes" on the trees.

Hatty Shaw[1] taking me for a tramp. Not a soul was there, but everything spotless and ready for the arrival today. I got a bath at Bowditch's bath-house, slept in my old room, and slept soundly and well, and save for the unwashable staining of my hands and a certain stiffness in my thighs, am entirely rested and well. But I don't believe in keeping it up too long, and at the Willey House will lead a comparatively sedentary life, and cultivate sleep, if I can. . . .

W. J.

The intense experience which James thus described had consequences that were not foreseen at the time. He had gone to the Adirondacks at the close of the college term in a much fatigued condition. He had been sleeping badly for some weeks, and when he started up Mount Marcy he had neuralgia in one foot; but he had characteristically determined to ignore and "bully" this ailment. Under such conditions the prolonged physical exertion of the two days' climb, aggravated by the fact that he carried a pack all the second day, was too much for a man of his years and sedentary occupations. As the summer wore on, pain or discomfort in the region of his heart became constant. He tried to persuade himself that it signified nothing and would pass away, and concealed it from his wife until mid-winter. To Howison — who was himself a confessed heart case — he wrote, "My heart has been kicking about terribly of late, stopping, and hurrying and aching and so forth, but I do not propose to give up to it too much." The fact was that the strain of the two days' climb had caused a valvular lesion that was irreparable, although not great enough seriously to curtail his activities if he had given heed to

[1] The housekeeper at the Putnam-Bowditch "shanty."

his general condition and avoided straining himself again.

In August James went to California to give the lectures which have already been mentioned in a letter to Pillon. Again, these lectures were in substance the "Talks to Teachers." The next letter, written just before he left Cambridge, answers a request to him to address the Philosophical Club at the University of California.

To G. H. Howison.

CAMBRIDGE, *July* 24, 1898.

DEAR HOWISON,— Your kind letter greeted me on my arrival here three days ago — but I have waited to answer it in order to determine just what my lecture's title should be. I wanted to make something entirely popular, and as it were emotional, for technicality seems to me to spell "failure" in philosophy. But the subject in the margin of my consciousness failed to make connexion with the centre, and I have fallen back on something less vital, but still, I think, sufficiently popular and practical, which you can advertise under the rather ill-chosen title of "Philosophical Conceptions and Practical Results," if you wish.

I am just back from a month of practical idleness in the Adirondacks, but such is the infirmity of my complexion that I am not yet in proper working trim. You ask me, like an angel, in what form I like to take my sociability. The spirit is willing to take it in any form, but the flesh is weak, and it runs to destruction of nerve-tissue and madness in me to go to big stand-up receptions where the people scream and breathe in each other's faces. But I know my duties; and one such reception I will gladly face. For the rest, I should infinitely prefer a chosen few at dinner. But this enterprise is going, my friend, to give you and Mrs. Howison a heap of trouble. My purpose is to arrive on

the eve of the 26th. I will telegraph you the hour and train. When the lectures to the teachers are over, I will make for the Yosemite Valley, where I want to spend a fortnight if I can, and come home. . . . Yours ever truly,

WM. JAMES.

To Henry James.

OCCIDENTAL HOTEL,
SAN FRANCISCO, *Aug.* 11, 1898.

DEAR OLD HENRY,—You see I have worked my way across the Continent, and, full of the impressions of this queer place, I must overflow for a page or two to you. I saw some really grand and ferocious scenery on the Canadian Pacific, and wish I could go right back to see it again. But it does n't mean much, on the whole, for human habitation, and the British Empire's investment in Canada is in so far forth but *scenic*. It is grand, though, in its vastness and simplicity. In Washington and Oregon the whole foreground consisted of desolation by fire. The magnificent coniferous forests burnt and burning, as they have been for years and years back. Northern California one pulverous earth-colored mass of hills and heat, with green spots produced by irrigation hardly showing on the background. I drove through a wheatfield at Harry's Uncle Christopher's on a machine, drawn by 26 mules, which cut a swathe 18 feet wide through the wheat and threw it out in bags to be taken home, as fast as the leisurely mules could walk. It is like Egypt. Down here, splendid air, and a city so indescribably odd and unique in its suggestions that I have been saying to myself all day that *you* ought to have taken it in when you were under 30 and added it to your portraits of places. So remote and terminal, so full of the sea-port nakedness, yet so new and

American, with its queer suggestions of a history based on the fifties and the sixties. But at my age those impressions are curiously weak to what they once were, and the time to travel is between one's 20th and 30th year. This hotel — an old house cleaned into newness — is redolent of '59 or '60, when it must have been built. Hideous vast stuccoed thing, with long undulating balustrades and wells and lace curtains. The fare is very good, but the servants all Irish, who seem cowed in the dining-room, and go about as if they had corns on their feet and for that reason had given up the pick and shovel. . . . Tomorrow, in spite of drouth and dust, I leave for the Yosemite Valley, with a young Californian philosopher, named [Charles M.] Bakewell, as companion. On the whole I prefer the works of God to those of man, and the alternative, a trip down the coast, beauties as it would doubtless show, would include too much humanity. . . .

To his Son Alexander.

BERKELEY, CAL., *Aug.* 28, 1898.

DARLING OLD CHERUBINI,—See how brave this girl and boy are in the Yosemite Valley![1] I saw a moving sight the other morning before breakfast in a little hotel where I slept in the dusty fields. The young man of the house had shot a little wolf called a coyote in the early morning. The heroic little animal lay on the ground, with his big furry ears, and his clean white teeth, and his jolly cheerful little body, but his brave little life was gone. It made me think how brave all these living things are. Here little coyote was, without any clothes or house or books or anything, with nothing but his own naked self to pay his way

[1] Photograph of a boy and girl standing on a rock which hangs dizzily over a great precipice above the Yosemite Valley.

with, and risking his life so cheerfully — and losing it — just to see if he could pick up a meal near the hotel. He was doing his coyote-business like a hero, and you must do your boy-business, and I my man-business bravely too, or else we won't be worth as much as that little coyote. Your mother can find a picture of him in those green books of animals, and I want you to copy it. Your loving

DAD.

To Miss Rosina H. Emmet.

MONTEREY, *Sept.* 9, 1898.

DEAR OLD ROSINA,— I have seen your native state and even been driven by dear, good, sweet Hal Dibblee (who is turning into a perfectly ideal fellow) through the charming and utterly lovable place in which you all passed your childhood. (How your mother must sometimes long for it again!) Of California and its greatness, the half can never be told. I have been on a ranch in the white, bare dryness of Siskiyou County, and reaped wheat with a swathe of 18 feet wide on a machine drawn by a procession of 26 mules. I've been to Yosemite, and camped for five days in the high Sierras; I've lectured at the two universities of the state, and seen the youths and maidens lounge together at Stanford in cloisters whose architecture is purer and more lovely than aught that Italy can show. I've heard Mrs. Dibblee read letter after letter from Anita concerning your life together; and even one letter to Anita from Bay, which the former enclosed. (Dear Bay!) All this, dear old Rosina, is a "summation of stimuli" which at last carries me over the dam that has so long obstructed all my epistolary efforts in your direction.

Over and over again I have been on the point of writing to you, more than once I have actually written a page or

two, but something has always checked the flow, and arrested the current of the soul. What is it? I think it is this: I naturally tend, when "familiar" with what the authors of the beginning of the century used to call "a refined female," to indulge in chaffing personalities in writing to her. There is something in you that doubtfully enjoys the chaffing; and subtly feeling that, I stop. But some day, when experience shall have winnowed you with her wing; when the illusions and the hopes of youth alike are faded; when eternal principles of order are more to you than sensations that pass in a day, however exciting; when friends that know you and your roots and derivations are more satisfactory, however humdrum and hoary they be, than the handsome recent acquaintances that know nothing of you but the hour; when, in short, your being is mellowed, dulled and harmonized by time so as to be a grave, wise, deep, and discerning moral and intellectual unity (as mine is already from the height of my 40 centuries!), then, Rosina, we two shall be the most perfect of combinations, and I shall write to you every week of my life and you will be utterly unable to resist replying. That will not be, however, before you are forty years old. You are sure to come to it! For you see the truth, irrespective of persons, as few people see it; and after all, you care for that more than for anything else — and that means a rare and unusual destiny, and ultimate salvation.— But here I am, chaffing, quite against my intentions and altogether in spite of myself. The ruling passion is irresistible. Let me stop!

But still I must be personal, and not write merely of the climate and productions of California, as I have been doing to others for the past four weeks. How I do wish I could be dropped amongst you for but 24 hours! What talk I should hear! What perceptions of truth from you and Bay

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(and probably young Leslie) would pour into my receptive soul. How I *should* like to hear you hold forth about the French, their art, their literature, their nature, and all else about them! How I should like to hear you *talk* French! How I should like to note the changes wrought in you by all this experience, and take all sorts of excursions in your company! Don't come home for one more year if you can help it. Stay and let the impressions set and tie themselves in with a hard knot, so that they will be worth something and definitive.

I am so glad to hear that Bay is doing so well, and doubly glad (as Mrs. Dibblee tells me from Anita) that H. J. is going to sit to her for his portrait. I am a bit sorry that the youthful Harry did n't accept your invitation, but his time was after all so short that it has been perhaps good for him to get the massive English impression. What times we live in! Dreyfus, Cuba, and Khartoum! — I keep well, though fragile as a worker. You will have heard of my Edinburgh appointment and my election to the Institut de France as *Correspondant*. The latter is silly, but the former a serious scrape out of which I am praying all the gods to help me, as the time for preparation is so short. All Cambridge friends are well. You heard of dear Child's death, last summer, I suppose. Good-bye! Write to me, dear old Rosina. Kiss Bay and Leslie — even *effleurez* your own cheek, for me. Give my best love to your mother, and believe me always your affectionate

W. J.

To Dickinson S. Miller.

CAMBRIDGE, *Dec.* 3, 1898.

ILLUSTRIOUS FRIEND AND JOY OF MY LIVER,— I am much pleased to hear from you, for I have wished to know of

your destinies, and Bakewell could n't give me a very precise account. I congratulate you on getting your review of me off your hands — you must experience a relief similar to that of Christian when he lost his bag of sin. I imagine your account of its unsatisfactoriness is a little hyperæsthetic, and that what you have brooded over so long will, in spite of anything in the accidents of its production, prove solid and deep, and reveal *ex pede* the Hercules. Of course, if you do not unconditionally subscribe to my "Will to Believe" essay, it shows that you still are groping in the darkness of misunderstanding either of my meaning or of the truth; for in spite of "the bludgeonings of fate," my head is "bloody but unbowed" as to the rightness of my contention there, in both its parts. But we shall see; and I hope you are now free for more distant flights.

I am extremely sorry to hear you have been not well again, even though you say you are so much better now. You ought to be *entirely* well and every inch a king. Remember that, *whenever* you need a change, your bed is made in this house for as many weeks as you care to stay. I know there will come feelings of disconsolateness over you occasionally, from being so out of the academic swim. But that is nothing! And while this time is on, you should think exclusively of its unique characteristics of blessedness, which will be irrecoverable when you are in the harness again.

I spent the first six weeks after term began in trying to clear my table of encumbering tasks, in order to get at my own reading for the Gifford lectures. In vain. Each day brought its cargo, and I never got at my own work, until a fortnight ago the brilliant resolve was communicated to me, by divine inspiration, of not doing anything for anybody else, not writing a letter or looking at a MS., on any day until I should have done at least one hour of work for

myself. If you spend your time preparing to be ready, you *never* will be ready. Since that wonderful insight into the truth, despair has given way to happiness. I do my hour or hour and a half of free reading; and don't care what extraneous interest suffers. . . . Good-night, dear old Miller. Your ever loving,

W. J.

To Dickinson S. Miller.

CAMBRIDGE, *Jan.* 31, 1899.

. . . Your account of Josiah Royce is adorable — we have both gloated over it all day. The best intellectual character-painting ever limned by an English pen! Since teaching the "Conception of God," I have come to perceive what I did n't trust myself to believe before, that looseness of thought is R.'s *essential* element. He *wants* it. There is n't a tight joint in his system; not one. And yet I thought that a mind that could talk me blind and black and numb on mathematics and logic, and whose favorite recreation is works on those subjects, must necessarily conceal closeness and exactitudes of ratiocination that I had n't the wit to find out. But no! he is the Rubens of philosophy. Richness, abundance, boldness, color, but a sharp contour never, and never any *perfection.* But is n't fertility better than perfection? Deary me! Ever thine,

W. J.

To Henry Rutgers Marshall.

CAMBRIDGE [*Feb.* 7, 1899?].

DEAR MARSHALL,— I will hand your paper to Eliot, though I am sure that nothing will come of it in *this* University.

Moreover, it strikes me that no good will ever come to

Art as such from the analytic study of Æsthetics — harm rather, if the abstractions could in any way be made the basis of practice. We should get stark things done on system with all the intangible personal *je ne sçais quaw* left out. The difference between the first- and second-best things in art absolutely seems to escape verbal definition — it is a matter of a hair, a shade, an inward quiver of some kind — yet what miles away in point of preciousness! Absolutely the same verbal formula applies to the supreme success and to the thing that just misses it, and yet verbal formulas are all that your æsthetics will give.

Surely imitation in the concrete is better for results than any amount of gabble in the abstract. Let the rest of us philosophers gabble, but don't mix us up with the interests of the art department as such! Them's my sentiments.

Thanks for the "cudgels" you are taking up for the "Will to Believe." Miller's article seems to be based solely on my little catchpenny *title*. Where would he have been if I had called my article "a critique of pure faith" or words to that effect? As it is, he does n't touch a *single* one of my points, and slays a mere abstraction. I shall greedily read what you write.

I have been too lazy and hard pressed to write to you about your "Instinct and Reason," which contains many good things in the way of psychology and morals, but which — I tremble to say it before you — on the whole *does* disappoint me. The religious part especially seems to me to rest on too narrow a phenomenal base, and the formula to be too simple and abstract. But it is a good contribution to American scholarship all the same, and I hope the Philippine Islanders will be forced to study it.

Forgive my brevity and levity. Yours ever,

W. J.

To Henry Rutgers Marshall.

CAMBRIDGE, *Feb.* 8 [1899].

DEAR MARSHALL,— Your invitation was perhaps the finest "tribute" the Jameses have ever received, but it is plumb impossible that either of us should accept. Pinned down, by ten thousand jobs and duties, like two Gullivers by the threads of the Lilliputians.

I should "admire" to see the Kiplings again, but it is no go. Now that by his song-making power he is the mightiest force in the formation of the "Anglo-Saxon" character, I wish he would hearken a bit more to his deeper human self and a bit less to his shallower jingo self. If the Anglo-Saxon race would drop its sniveling cant it would have a good deal less of a "burden" to carry. We 're the most loathsomely canting crew that God ever made. Kipling knows perfectly well that our camps in the tropics are not college settlements or our armies bands of philanthropists, slumming it; and I think it a shame that he should represent us to ourselves in that light. I wish he would try a bit interpreting the savage *soul* to us, as he *could*, instead of using such official and conventional phrases as "half-devil and half-child," which leaves the whole insides out.

Heigh ho!

I have only had time to glance at the first ½ of your paper on Miller. I am delighted you are thus going for him. His whole paper is an *ignoratio elenchi*, and he does n't touch a single one of my positions.

Believe me with great regrets and thanks, yours ever,

WM. JAMES.

To Mrs. Henry Whitman.

CHOCORUA, *June* 7, 1899.

DEAR MRS. WHITMAN,— I got your penciled letter the day before leaving. The R.R. train seems to be a great

stimulus to the acts of the higher epistolary activity and correspondential amicality in you — a fact for which I have (occasional) reason to be duly grateful. So here, in the cool darkness of my road-side "sitting-room," with no pen in the house, with the soft tap of the carpenter's hammer and the pensive scrape of the distant wood-saw stealing through the open wire-netting door, along with the fragrant air of the morning woods, I get stimulus responsive, and send you penciled return. Yes, the daylight that now seems shining through the Dreyfus case is glorious, and if the President only gets his back up a bit, and mows down the whole gang of Satan, or as much of it as can be touched, it will perhaps be a great day for the distracted France. I mean it may be one of those moral crises that become starting points and high-water marks and leave traditions and rallying cries and new forces behind them. One thing is certain, that no other alternative form of government possible to France in this century could have stood the strain as this democracy seems to be standing it.

Apropos of which, a word about Woodberry's book.[1] I did n't know him to be that kind of a creature at all. The essays are grave and noble in the extreme. I hail another American author. They can't be popular, and for cause. The respect of him for the Queen's English, the classic leisureliness and explicitness, which give so rare a dignity to his style, also take from it that which our generation seems to need, the sudden word, the unmediated transition, the flash of perception that makes reasonings unnecessary. Poor Woodberry, so high, so true, so good, so original in his total make-up, and yet so unoriginal if you take him spotwise — and therefore so ineffective. His paper on Democracy is very fine indeed, though somewhat too abstract.

[1] G. E. Woodberry: *The Heart of Man;* 1899.

I have n't yet read the first and last essays in the book, which I shall buy and keep, and even send a word of gratulation to the author for it.

As for me, my bed is made: I am against bigness and greatness in all their forms, and with the invisible molecular moral forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, and yet rending the hardest monuments of man's pride, if you give them time. The bigger the unit you deal with, the hollower, the more brutal, the more mendacious is the life displayed. So I am against all big organizations as such, national ones first and foremost; against all big successes and big results; and in favor of the eternal forces of truth which always work in the individual and immediately unsuccessful way, under-dogs always, till history comes, after they are long dead, and puts them on the top. — You need take no notice of these ebullitions of spleen, which are probably quite unintelligible to anyone but myself. Ever your

W. J.

When the College term ended in June, 1899, the sailing date of the European steamer on which James had taken passage for his wife and daughter and himself was still three weeks away. He turned again to the Adirondack Lodge and there persuaded himself, to his intense satisfaction, that if he walked slowly and alone, so that there was no temptation to talk while walking, or to keep on when he felt like stopping, he could still spend several hours a day on the mountain sides without inconvenience to his heart. But one afternoon he took a wrong path and did not discover his mistake until he had gone so far that it seemed safer to go on than to turn back. So he kept on. But the

"trail" he was following was not the one he supposed it to be and led him farther and farther. He fainted twice; it grew dark; but having neither food, coat, nor matches, he stumbled along until at last he came out on the Keene Valley road and, at nearly eleven o'clock at night, reached a house where he could get food and a conveyance.

He ought to have avoided all exertion for weeks thereafter, but he tried again to make light of what had occurred, and, on getting back to Cambridge, spent a very active few days over final arrangements for his year of absence. When his boat had sailed and the stimulus which his last duties supplied had been withdrawn, he began to discover what condition he was in.

XIII

1899–1902

Two years of Illness in Europe — Retirement from Active Duty at Harvard — The First and Second Series of the Gifford Lectures

When James sailed for Hamburg on July 15, he planned quite definitely to devote the summer to rest and the treatment of his heart, then to write out the Gifford Lectures during the winter, and to deliver them by the following spring; and, happily, could not foresee that he was to spend nearly two years in exile and idleness. For nearly six years he had driven himself beyond the true limits of his strength. Now it became evident that the strain of his second overexertion in the Adirondacks had precipitated a complete collapse. He had been advised during the winter to go to Nauheim for a course of baths. But when he got there, the eminent specialists who examined his heart ignored his nervous prostration. He was doubtless a difficult patient to diagnose or prescribe for. Matters went from bad to worse; little by little all his plans had to be abandoned. A year went by, and a return to regular work in Cambridge was unthinkable. He was no better in the summer of 1900 than when he landed in Germany in July of 1899. His daughter had been sent to school in England. The three other children remained in America. He and Mrs. James moved about between England, Nauheim, the south of France, Switzerland and Rome, consulting a specialist in one place or trying the baths or the climate in another—with how

much homesickness, and with how much courage none the less, the letters will indicate.

His only systematic reading was a persistent, though frequently intermitted, exploration of religious biographies and the literature of religious conversion, in preparation for the Gifford Lectures. During the second year he managed to get one course of these lectures written out. Not until he had delivered them in Edinburgh, in May, 1901, did he know that he had turned the corner and feel as if he had begun to live again.

Every letter that came to him from his family and friends at home was comforting beyond measure, and he poured out a stream of acknowledgment in long replies, which he dictated to Mrs. James. His own writing was usually limited to jottings in a note-book and to post-cards. He always had a fountain-pen and a few post-cards in his pocket, and often, when sitting in a chair in the open air, or at a little table in one of the outdoor restaurants that abound in Nauheim and in southern Europe, he would compress more news and messages into one of these little missives than most men ever get into a letter. A few of his friends at home divined his situation, and were at pains to write him regularly and fully. Letters that follow show how grateful he was for such devotion.

In this state of enforced idleness he browsed through newspapers and journals more than he had before or than he ever did again, and so his letters contained more comments on daily events. It will be clear that what was happening did not always please him. He was an individualist and a liberal, both by temperament and by reason of having grown up with the generation which accepted the doctrines of the *laissez-faire* school in a thoroughgoing way. The Philip-

pine policy of the McKinley administration seemed to him a humiliating desertion of the principles that America had fought for in the Revolution and the War of Emancipation. The military occupation of the Philippines, described by the President as "benevolent assimilation," and what he once called the "cold pot-grease of McKinley's eloquence" filled him with loathing. He saw the Republican Party in the light in which Mr. Dooley portrayed it when he represented its leaders as praying "that Providence might remain under the benevolent influence of the present administration." When McKinley and Roosevelt were nominated by the Republicans in 1900, he called them "a combination of slime and grit, soap and sand, that ought to scour anything away, even the moral sense of the country." He was ready to vote for Bryan if there were no other way of turning out the administration responsible for the history of our first years in the Philippines, "although it would doubtless have been a premature victory of a very mongrel kind of reform." In the same way, the cant with which many of the supporters of England's program in South Africa extolled the Boer War in the British press provoked his irony. The uproar over the Dreyfus case was at its height. The "intellectuels," as they were called in France, the "Little Englanders" as they were nicknamed in England, and the Anti-Imperialists in his own country had his entire sympathy. The state of mind of a member of the liberal minority, observing the phase of history that was disclosing itself at the end of the century, is admirably indicated in his correspondence.

Miss Pauline Goldmark, next addressed, and her family were in the habit of spending their summers in Keene Valley, where they had a cottage that was not far from the Putnam

Shanty. James had often joined forces with them for a day's climb when he was staying at the Shanty. The reader will recall that it was their party that he had joined on Mt. Marcy the year before.

To Miss Pauline Goldmark.

BAD-NAUHEIM, *Aug.* 12, 1899.

MY DEAR PAULINE,—I am afraid we are stuck here till the latter half of September. Once a donkey, always a donkey; at the Lodge in June, after some slow walks which seemed to do me no harm at all, I drifted one day up to the top of Marcy, and then (thanks to the Trail Improvement Society!) found myself in the Johns Brook Valley instead of on the Lodge trail back; and converted what would have been a three-hours' downward saunter into a seven-hours' scramble, emerging in Keene Valley at 10.15 P.M. This did me no good—quite the contrary; so I have come to Nauheim just in time. My carelessness was due to the belief that there was only one trail in the Lodge direction, so I did n't attend particularly, and when I found myself off the track (the trail soon stopped) I thought I was going to South Meadow, and did n't reascend. Anyhow I was an ass, and you ought to have been along to steer me straight. I fear we shall ascend no more acclivities together. "Bent is the tree that should have grown full straight!" You have no idea of the moral repulsiveness of this *Curort* life. Everybody fairly revelling in disease, and abandoning themselves to it with a sort of *gusto*. "Heart," "heart," "heart," the sole topic of attention and conversation. As a "phase," however, one ought to be able to live through it, and the extraordinary nerve-rest, crawling round as we do, is beneficial. Man is never satisfied! Perhaps I shall be when the baths, etc., have had their effect. We go then

straight to England.— I do hope that you are all getting what you wish in Switzerland, and that for all of you the entire adventure is proving golden. Mrs. James sends her love, and I am, as always, yours most affectionately,

WM. JAMES.

To Mrs. E. P. Gibbens.

VILLA LUISE, BAD-NAUHEIM, *Aug.* 22, 1899.

DARLING BELLE-MÈRE,—The day seems to have come for another letter to you, though my fingers are so cold that I can hardly write. We have had a most conveniently dry season — convenient in that it does n't coop us up in the house — but a deal of cloud and cold. Today is sunny but frigid — like late October. Altogether the difference of weather is very striking. European weather is stagnant and immovable. It is as if it got stuck, and needed a kick to start it; and although it is doubtless better for the nerves than ours, I find my soul thinking most kindly from this distance of our glorious quick passionate American climate, with its transparency and its impulsive extremes. This weather is as if fed on solid pudding. We inhabit one richly and heavily furnished bedroom, 21 x 14, with good beds and a balcony, and are rapidly making up for all our estrangement, locally speaking, in the past. It is a great "nerve-rest," though the listlessness that goes with all nerve-rest makes itself felt. Alice seems very well. . . . The place has wonderful adaptation to its purposes in the possession of a vast park with noble trees and avenues and incessant benches for rest; restaurants with out-of-door tables everywhere in sight; music morning, afternoon and night; and charming points to go to out of town. Cab-fare is cheap. But nothing else. . . . The Gifford lectures are in complete abeyance. I have word from Seth that

under the circumstances the Academic Senate will be sure to grant me any delay or indulgence I may ask for; so this relieves tension. I can make nothing out yet about my heart. . . . So I *try* to take long views and not fuss about temporary feelings, though I dare say I keep dear Alice worried enough by the fuss I imagine myself *not* to make. It is a loathsome world, this medical world; and I confess that the thought of another six weeks here next year does n't exhilarate me, in spite of the decency of all our physical conditions. I still remain faithful to Irving St. (95 and 107),[1] Chocorua, Silver Lake, and Keene Valley!

We get almost no syllable of American news, in spite of the fact that we take the London "Chronicle." Pray send the "Nation" and the "Literary Digest." *Don't* send the "Sciences" as heretofore. Let them accumulate. I think that after reception of this you had better address us care of H. J., Rye, Sussex. We shall probably be off by the 10th or 12th of Sept. I hope that public opinion is gathering black against the Philippine policy — in spite of my absence! I hope that Salter will pitch in well in the fall. The still blacker nightmare of a Dreyfus case hangs over us; and there is little time in the day save for reading the "Figaro's" full reports of the trial. Like all French happenings, it is as if they were edited expressly for literary purpose. Every "witness" so-called has a power of statement equal to that of a first-class lawyer; and the various human types that succeed each other, exhibiting their several peculiarities in full blossom, make the thing like a novel. Esterhazy seems to me the *great* hero. How Shakespeare would have enjoyed such a fantastic scoundrel,— knowing all the secrets, saying what he pleases, mystifying all Europe, leading the whole French army

[1] James's house was number 95, his mother-in-law's number 107.

(except apparently Picquart) by the nose,— a regular Shakespearean type of villain, with an insane exuberance of rhetoric and fancy about his vanities and hatreds, that literature has never given yet. It would seem incredible that the Court-Martial should condemn. Henry was evidently the spy, employed by Esterhazy, and afterwards Du Paty helped their machinations, in order not to stultify his own record at the original trial — at least this seems the plausible theory. The older generals seem merely to have been passive connivers, stupidly and obstinately holding to the original official mistake rather than surrender under fire. And such is the prestige of caste-opinion, such the solidity of the professional spirit, that, incredible as it may seem, it is still quite probable that the officers will obey the lead of their superiors, and condemn Dreyfus again. The President, Jouaust, who was supposed to be impartial, is showing an apparently bad animus against Picquart. P. is a real *hero* — a precious possession for any country. He ought to be made Minister of War; though that would doubtless produce a revolution. I suppose that Loubet will pardon Dreyfus immediately if he is recondemned. Then Dreyfus, and perhaps Loubet, will be assassinated by some Anti-Semite, and who knows what will follow? But before you get this, you will know far more about the trial than I can tell you.

We long for news from the boys — not a word from Billy since he left Tacoma. I am glad their season promises to be shorter! Enough is as good as a feast! What a scattered lot we are! I hope that Margaret will be happy in Montreal. As for you in your desolation, I could almost weep for you. My only advice is that you should cling to Aleck as to a life-preserver. I trust you got the $200 I told Higginson to send you. I am mortified beyond meas-

ure by that overdrawn bank account, and do not understand it at all.

Oceans of love from your affectionate son,

WILLIAM.

To William M. Salter.

BAD-NAUHEIM, *Sept.* 11, 1899.

DEAR MACKINTIRE,— The incredible has happened, and Dreyfus, without one may say a single particle of *positive* evidence that he was guilty, has been condemned again. The French Republic, which seemed about to turn the most dangerous corner in her career and enter on the line of political health, laying down the finest set of political precedents in her history to serve as standards for future imitation and habit, has slipped Hell-ward and all the forces of Hell in the country will proceed to fresh excesses of insolence. But I don't believe the game is lost. "Les intellectuels," thanks to the Republic, are now aggressively militant as they never were before, and will grow stronger and stronger; so we may hope. I have sent you the "Figaro" daily; but of course the reports are too long for you to have read through. The most grotesque thing about the whole trial is the pretension of awful holiness, of semi-divinity in the diplomatic documents and waste-paper-basket scraps from the embassies — a farce kept up to the very end — these same documents being, so far as they were anything (and most of them were nothing), mere records of treason, lying, theft, bribery, corruption, and every crime on the part of the diplomatic agents. Either the German and Italian governments will now publish or not publish all the details of their transactions — give the exact documents meant by the *bordereaux* and the exact names of the French traitors. If they do not, there will be only

two possible explanations: either Dreyfus's guilt, or the pride of their own sacrosanct etiquette. As it is scarcely conceivable that Dreyfus can have been guilty, their silences will be due to the latter cause. (Of course it can't be due to what they owe in honor to Esterhazy and whoever their other allies and servants may have been. E. is safe over the border, and a pension for his services will heal all his wounds. Any other person can quickly be put in similar conditions of happiness.) And they and Esterhazy will then be exactly on a par morally, actively conspiring to have an innocent man bear the burden of their own sins. By their carelessness with the documents they got Dreyfus accused, and now they abandon him, for the sake of their own divine etiquette.

The breath of the nostrils of all these big institutions is crime — that is the long and short of it. We must thank God for America; and hold fast to every advantage of our position. Talk about our corruption! It is a mere fly-speck of superficiality compared with the rooted and permanent forces of corruption that exist in the European states. The only serious permanent force of corruption in America is party spirit. All the other forces are shifting like the clouds, and have no partnerships with any permanently organized ideal. Millionaires and syndicates have their immediate cash to pay, but they have no intrenched prestige to work with, like the church sentiment, the army sentiment, the aristocracy and royalty sentiment, which here can be brought to bear in favor of every kind of individual and collective crime — appealing not only to the immediate pocket of the persons to be corrupted, but to the ideals of their imagination as well. . . . My dear Mack, we "intellectuals" in America must all work to keep our precious birthright of individualism, and freedom from

these institutions. *Every* great institution is perforce a means of corruption — whatever good it may also do. Only in the free personal relation is full ideality to be found.— I have vomited all this out upon you in the hope that it may wake a responsive echo. One must do *something* to work off the effect of the Dreyfus sentence.

I rejoice immensely in the purchase [on our behalf] of the two pieces of land [near Chocorua], and pine for the day when I can get back to see them. If all the same to you, I wish that you would buy Burke's in your name, and Mother-in-law Forrest's in her name. But let this be exactly as each of you severally prefers.

We leave here in a couple of days, I imagine. I am better; but I can't tell how much better for a few weeks yet. I hope that you will smite the ungodly next winter. What a glorious gathering together of the forces for the great fight there will be. It seems to me as if the proper tactics were to pound McKinley — put the whole responsibility on him. It is he who by his purely drifting "non-entanglement" policy converted a splendid opportunity into this present necessity of a conquest of extermination. It is he who has warped us from our continuous national habit, which, if we repudiate him, it will not be impossible to resume.

Affectionately thine, Mary's, Aleck's, Dinah's, Augusta's,[1] and everyone's,

W. J.

P.S. Damn it, America does n't know the meaning of the word corruption compared with Europe! Corruption is so permanently organized here that it is n't thought of as such — it is so transient and shifting in America as to make an outcry whenever it appears.

[1] Augusta was the house-maid; Dinah, a bull-terrier.

To Miss Frances R. Morse.

BAD-NAUHEIM, *Sept.* 17, 1899.

. . . In two or three days more I shall be discharged (in very decent shape, I trust) and after ten days or so of rigorously prescribed "Nachkur" in the cold and rain of Switzerland (we have seen the sun only in short but entrancing glimpses since Sept. 1, and you know what bad weather is when it once begins in Europe), we shall pick up our Peggy at Vevey, and proceed to Lamb House, Rye, *über* Paris, with all possible speed. God bless the American climate, with its transparent, passionate, impulsive variety and headlong fling. There are deeper, slower tones of earnestness and moral gravity here, no doubt, but ours is more like youth and youth's infinite and touching promise. God bless America in general! *Conspuez* McKinley and the Republican party and the Philippine war, and the Methodists, and the voices, etc., as much as you please, but bless the innocence. Talk of corruption! We don't know what the word corruption means at home, with our improvised and shifting agencies of crude pecuniary bribery, compared with the solidly intrenched and permanently organized corruptive geniuses of monarchy, nobility, church, army, that penetrate the very bosom of the higher kind as well as the lower kind of people in all the European states (except Switzerland) and sophisticate their motives away from the impulse to straightforward handling of any simple case. *Temoin* the Dreyfus case! But no matter! Of all the forms of mental crudity, that of growing earnest over international comparisons is probably the most childish. Every nation has its ideals which are a dead secret to other nations, and it has to develop in its own way, in touch with them. It can only be judged by itself. If each of us does as well as he can in his own sphere at home, he will do all

he *can* do; that is why I hate to remain so long abroad. . . .

We have been having a visit from an extraordinary Pole named Lutoslawski, 36 years old, author of philosophical writings in seven different languages,— "Plato's Logic," in English (Longmans) being his chief work,— and knower of several more, handsome, and to the last degree genial. He has a singular philosophy — the philosophy of friendship. He takes in dead seriousness what most people admit, but only half-believe, viz., that we are *Souls* (Zoolss, he pronounces it), that souls are immortal, and agents of the world's destinies, and that the chief concern of a soul is to get ahead by the help of other souls with whom it can establish confidential relations. So he spends most of his time writing letters, and will send 8 sheets of reply to a post-card — that is the exact proportion of my correspondence with him. Shall I rope you in, Fanny? He has a great chain of friends and correspondents in all the countries of Europe. The worst of them is that they think a secret imparted to one may at his or her discretion become, *de proche en proche*, the property of all. He is a *wunderlicher Mensch:* abstractly his scheme is divine, but there is something on which I can't yet just lay my defining finger that makes one feel that there is some need of the corrective and critical and arresting judgment in his manner of carrying it out. These Slavs seem to be the great radical liversout of their theories. Good-bye, dearest Fanny. . . .

Your affectionate

W. J.

To Mrs. Henry Whitman.

LAMB HOUSE, RYE, *Oct.* 5, 1899.

DEAR MRS. WHITMAN,— You see where at last we have arrived, at the end of the first *étape* of this pilgrimage — the

second station of the cross, so to speak — with the Continent over, and England about to begin. The land is bathed in greenish-yellow light and misty drizzle of rain. The little town, with its miniature brick walls and houses and nooks and coves and gardens, makes a curiously vivid and quaint picture, alternately suggesting English, Dutch, and Japanese effects that one has seen in pictures — all exceedingly tiny (so that one wonders how *families* ever could have been reared in most of the houses) and neat and *zierlich* to the last degree. *Refinement* in architecture certainly consists in narrow trim and the absence of heavy mouldings. Modern Germany is incredibly bad from that point of view — much worse, apparently, than America. But the German people are a good safe fact for great powers to be intrusted to — earnest and serious, and pleasant to be with, as we found them, though it was humiliating enough to find how awfully imperfect were one's powers of conversing in their language. French not much better. I remember nothing of this extreme mortification in old times, and am inclined to think that it is due less to loss of ability to speak, than to the fact that, as you grow older, you speak better English, and expect more of yourself in the way of accomplishment. I am sure *you* spoke no such English as now, in the seventies, when you came to Cambridge! And how could I, as yet untrained by conversation with you?

Seven mortal weeks did we spend at the *Curort*, Nauheim, for an infirmity of the heart which I contracted, apparently, not much more than a year ago, and which now must be borne, along with the rest of the white man's burden, until additional visits to Nauheim have removed it altogether for ordinary practical purposes. N. was a sweetly pretty spot, but I longed for more activity. A glorious week in Switzerland, solid in its sometimes awful, sometimes beefy

beauty; two days in Paris, where I could gladly have stayed the winter out, merely for the fun of the sight of the intelligent and interesting streets; then hither, where H. J. has a real little *bijou* of a house and garden, and seems absolutely adapted to his environment, and very well and contented in the leisure to write and to read which the place affords.

In a few days we go almost certainly to the said H. J.'s apartment, still unlet, in London, where we shall in all probability stay till January, the world forgetting, by the world forgot, or till such later date as shall witness the completion of the awful Gifford job, at which I have not been able to write one line since last January. I long for the definitive settlement and ability to get to work. I am very glad indeed, too, to be in an English atmosphere again. Of course it will conspire better with my writing tasks, and after all it is more congruous with one's nature and one's inner ideals. Still, one loves America above all things, for her youth, her greenness, her plasticity, innocence, good intentions, friends, everything. Je veux que mes cendres reposent sur les bords du Charles, au milieu de ce bon peuple de Harvarr Squerre que j'ai tant aimé. That is what I say, and what Napoleon B. would have said, had his life been enriched by your and my educational and other experiences — poor man, he knew too little of life, had never even heard of us, whilst we have heard of him!

Seriously speaking, though, I believe that international comparisons are a great waste of time — at any rate, international judgments and passings of sentence are. Every nation has ideals and difficulties and sentiments which are an impenetrable secret to one not of the blood. Let them alone, let each one work out its own salvation on its own lines. They talk of the decadence of France. The hatreds,

and the *coups de gueule* of the newspapers there are awful. But I doubt if the better ideals were ever so aggressively strong; and I fancy it is the fruit of the much decried republican régime that they have become so. My brother represents English popular opinion as less cock-a-whoop for war than newspaper accounts would lead one to imagine; but I don't know that he is in a good position for judging. I hope if they do go to war that the Boers will give them fits, and I heartily emit an analogous prayer on behalf of the Philippinos.

I have had pleasant news of Beverly, having had letters both from Fanny Morse and Paulina Smith. I hope that your summer has been a good one, that work has prospered and that Society has been less *énervante* and more nutritious for the higher life of the Soul than it sometimes is. *We* have met but one person of any accomplishments or interest all summer. But I have managed to read a good deal about religion, and religious people, and care less for accomplishments, except where (as in you) they go with a sanctified heart. Abundance of accomplishments, in an unsanctified heart, only make one a more accomplished devil.

Good bye, angelic friend! We both send love and best wishes, both to you and Mr. Whitman, and I am as ever yours affectionately,

W. J.

To Thomas Davidson.

34 De Vere Gardens,
London, *Nov.* 2, 1899.

Dear old T. D.,—A recent letter from Margaret Gibbens says that you have gone to New York in order to undergo a most "radical operation." I need not say that my thoughts have been with you, and that I have felt anxiety

mixed with my hopes for you, ever since. I do indeed hope that, whatever the treatment was, it has gone off with perfect success, and that by this time you are in the durable enjoyment of relief, and nerves and everything upon the upward track. It has always seemed to me that, were I in a similar plight, I should choose a kill-or-cure operation rather than anything merely palliative — so poisonous to one's whole mental and moral being is the irritation and worry of the complaint. It would truly be a spectacle for the Gods to see you rising like a phœnix from your ashes again, and shaking off even the memory of disaster like dew-drops from a lion's mane, etc.— and I hope the spectacle will be vouchsafed to us men also, and that you will be presiding over Glenmore as if nothing had happened, different from the first years, save a certain softening of your native ferocity of heart, and gentleness towards the shortcomings of weaker people. Dear old East Hill![1] I shall never forget the beauty of the morning (it had rained the night before) when I took my bath in the brook, before driving down to Westport one day last June.

We got your letter at Nauheim, a sweet safe little place, made for invalids, to which it took long to reconcile me on that account. But nous en avons vu bien d'autres depuis, and from my present retirement in my brother's still unlet flat (he living at Rye), Nauheim seems to me like New York for bustle and energy. My heart, in short, has gone back upon me badly since I was there, and my doctor, Bezley Thorne, the first specialist here, and a man who inspires me with great confidence, is trying to tide me over the crisis, by great quiet, in addition to a dietary of the

[1] It will be recalled that Davidson had a summer School of Philosophy at his place called Glenmore on East Hill, and that East Hill is at one end of Keene Valley. See also James's essay on Thomas Davidson, "A Knight Errant of the Intellectual Life," in *Memories and Studies*.

strictest sort, and more Nauheim baths, *à domicile*. Provided I can only get safely out of the Gifford scrape, the deluge has leave to come.— Write, dear old T. D., and tell how you are, and let it be good news if possible. Give much love to the Warrens, and believe me always affectionately yours,

WM. JAMES.

The woman thou gavest unto me comes out strong as a nurse, and treats me much better than I deserve.

To John C. Gray.

[Dictated to Mrs. James]

LONDON, *Nov.* 23, 1899.

DEAR JOHN,— A week ago I learnt from the "Nation"— strange to have heard it in no directer way! — that dear old John Ropes had turned his back on us and all this mortal tragi-comedy. No sooner does one get abroad than that sort of thing begins. I am deeply grieved to think of never seeing or hearing old J. C. R. again, with his manliness, good-fellowship, and cheeriness, and idealism of the right sort, and can't hold in any longer from expression. You, dear John, seem the only fitting person for me to condole with, for you will miss him most tremendously. Pray write and tell me some details of the manner of his death. I hope he did n't suffer much. Write also of your own personal and family fortunes and give my love to the members of our dining club collectively and individually, when you next meet.

I have myself been shut up in a sick room for five weeks past, seeing hardly anyone but my wife and the doctor, a bad state of the heart being the cause. We shall be at West Malvern in ten days, where I hope to begin to mend.

Hurrah for Henry Higginson and his gift[1] to the Uni-

[1] A gift which provided for building the "Harvard Union."

versity! I think the Club cannot fail to be useful if they make it democratic enough.

I hope that Roland is enjoying Washington, but not so far transubstantiated into a politician as to think that McKinley & Co. are the high-water mark of human greatness up to date.

John Ropes, more than most men, seems as if he would be natural to meet again.

Please give our love to Mrs. Gray, and believe me, affectionately yours,

WM. JAMES.

To Miss Frances R. Morse.

LAMB HOUSE, *Dec.* 23, 1899.

DEAREST FANNY,— About a week ago I found myself thinking a good deal about you.

I may possibly have begun by wondering how it came that, after showing such a spontaneous tendency towards that "clandestine correspondence" early in the season, you should recently, in spite of pathetic news about me, and direct personal appeals, be showing such great epistolary reserve. I went on to great lengths about you; and ended by realizing your existence, and its significance, as it were, very acutely. I composed a letter to you in my mind, whilst lying awake, dwelling in a feeling manner on the fact that human beings are born into this little span of life of which the best thing is its friendships and intimacies, and soon their places will know them no more, and yet they leave their friendships and intimacies with no cultivation, to grow as they will by the roadside, expecting them to "keep" by force of mere inertia; they contribute nothing empirical to the relation, treating it as something transcendental and metaphysical altogether; whereas in truth

it deserves from hour to hour the most active care and nurture and devotion. "There 's that Fanny," thought I, "the rarest and most precious, perhaps, of all the phenomena that enter into the circle of my experience. I take her for granted; I seldom see her — *she has never passed a night in our house!* [1] and yet of all things she is the one that probably deserves the closest and most unremitting attention on my part. This transcendental relation of persons to each other in the absolute won't do! I must write to Fanny and tell her, in spite of her deprecations, just how perfect and rare and priceless a fact I know her existence in this Universe eternally to be. This very morrow I will dictate such a letter to Alice." The morrow came, and several days succeeded, and brought each its impediment with it, so that letter does n't get written till today. And now Alice, who had suddenly to take Peggy (who is with us for ten days) out to see a neighbor's little girl, comes in; so I will give the pen to her.

[Remainder of letter dictated to Mrs. James]

Sunday, 24th.

Brother Harry and Peggy came in with Alice last evening, so my letter got postponed till this morning. What I was going to say was this. The day before yesterday we received in one bunch seven letters from you, dating from the 20th of October to the 8th of December, and showing that you, at any rate, had been alive to the duty of actively nourishing friendship by deeds. . . . Your letters were sent to Baring Brothers, instead of Brown, Shipley and Co., and it was a mercy that we ever got them at all. You are a great letter-writer inasmuch as your pen flows on, giving out easily such facts and feelings and thoughts as form the

[1] "You have never spent a night under our roof, or eaten a meal in our house!" This fictitious charge had become the recognized theme of frequent elaborations.

actual contents of your day, so that one gets a live impression of concrete reality. *My* letters, I find, tend to escape into humorisms, abstractions and flights of fancy, which are not nutritious things to impart to friends thousands of miles away who wish to realize the facts of your private existence. We are now received into the shelter of H. J.'s "Lamb House," where we have been a week, having found West Malvern (where the doctor sent me after my course of baths) rather too bleak a retreat for the drear-nighted December. (Heaven be praised! we have just lived down the solstice after which the year always seems a brighter, hopefuller thing.) Harry's place is a most exquisite collection of quaint little stage properties, three quarters of an acre of brick-walled English garden, little brick courts and out-houses, old-time kitchen and offices, paneled chambers and tiled fire-places, but all very simple and on a small scale. Its host, soon to become its proprietor, leads a very lonely life but seems in perfect equilibrium therewith, placing apparently his interest more and more in the operations of his fancy. His health is good, his face calm, his spirits equable, and he will doubtless remain here for many years to come, with an occasional visit to London. He has spoken of you with warm affection and is grateful for the letters which you send him in spite of the lapse of years. . . .

I have resigned my Gifford lectureship, but they will undoubtedly grant me indefinite postponement. I have also asked for a second year of absence from Harvard, which of course will be accorded. If I improve, I may be able to give my first Gifford course next year. I can do no work whatsoever at present, but through the summer and half through the fall was able to do a good deal of reading in religious biography. Since July, in fact, my only companions have been saints, most excellent, though sometimes

rather lop-sided company. In a general manner I can see my way to a perfectly bully pair of volumes, the first an objective study of the "Varieties of Religious Experience," the second, my own last will and testament, setting forth the philosophy best adapted to normal religious needs. I hope I may be spared to get the thing down on paper. So far my progress has been rather downhill, but the last couple of days have shown a change which possibly may be the beginning of better things. I mean to take great care of myself from this time on. In another week or two we hope to move to a climate (possibly near Hyères) where I may sit more out of doors. Gathering some strength there, I trust to make for Nauheim in May. If I am benefited there, we shall stay over next winter; otherwise we return by midsummer. Were Alice not holding the pen, I should celebrate her unselfish devotion, etc., and were I not myself dictating, I should celebrate my own uncomplaining patience and fortitude. As it is, I leave you to imagine both. Both are simply beautiful!

. . . There, dear Fanny, this is all I can do today in return for your seven glorious epistles. Take a heartful of love and gratitude from both of us. Remember us most affectionately to your Mother and Mary. Write again soon, I pray you, but always to *Brown, Shipley and Co.* Stir up Jim Putnam to write when he can, and believe me, lovingly yours,

Wm. James.

To Mrs. Glendower Evans.

[Dictated to Mrs. James]

Costebelle, Hyères, *Jan.* 17, 1900.

Dear Bessie,— Don't think that this is the first time that my spirit has turned towards you since our departure.

Away back in Nauheim I began meaning to write to you, and although that meaning was "fulfilled" long before you were born, in Royce's Absolute, yet there was a hitch about it in the finite which gave me perplexity. I think that the real reason why I kept finding myself able to dictate letters to other persons — not many, 't is true — and yet postponing ever until next time my letter unto you, was that my sense of your value was so much greater than almost anybody else's — though I would n't have anything in this construed prejudicial to Fanny Morse. Bowed as I am by the heaviest of matrimonial chains, ever dependent for expression on Alice here, how can my spirit move with perfect spontaneity, or "voice itself" with the careless freedom it would wish for in the channels of its choice? I am sure you understand, and under present conditions of communication anything more explicit might be imprudent.

She has told you correctly all the outward facts. I feel within a week past as if I might really be taking a turn for the better, and I know you will be glad.

I have, in the last days, gone so far as to read Royce's book [1] from cover to cover, a task made easy by the familiarity of the thought, as well as the flow of the style. It is a charming production — it is odd that the adjectives "charming" and "pretty" emerge so strongly to characterize my impression. R. has got himself much more organically together than he ever did before, the result being, in its *ensemble*, a highly individual and original *Weltanschauung*, well-fitted to be the storm-centre of much discussion, and to form a wellspring of suggestion and education for the next generation of thought in America. But it makes youthful anew the paradox of philosophy — so trivial and so ponderous at once. The book leaves a total effect on you like

[1] *The World and the Individual*, vol. I. Mrs. Evans was inclined to contend for Royce's philosophy.

a picture — a summary impression of charm and grace as light as a breath; yet to bring forth that light nothing less than Royce's enormous organic temperament and technical equipment, and preliminary attempts, were required. The book consolidates an impression which I have never before got except by glimpses, that Royce's system is through and through to be classed as a light production. It is a charming, romantic sketch; and it is only by handling it after the manner of a sketch, keeping it within sketch technique, that R. can make it very impressive. In the few places where he tries to grip and reason close, the effect is rather disastrous, to my mind. But I do think of Royce now in a more or less settled way as primarily a sketcher in philosophy. Of course the sketches of some masters are worth more than the finished pictures of others. But stop! if this was the kind of letter I meant to write to you, it is no wonder that I found myself unable to begin weeks ago. My excuse is that I only finished the book two hours ago, and my mind was full to overflowing.

Next Monday we are expecting to move into the neighboring Château de Carqueiranne, which my friend Professor Richet of Paris has offered conjointly to us and the Fred Myerses, who will soon arrive. A whole country house in splendid grounds and a perfect Godsend under the conditions. If I can only bear the talking to the Myerses without too much fatigue! But that also I am sure will come. Our present situation is enviable enough. A large bedroom with a balcony high up on the vast hotel façade; a terrace below it graveled with white pebbles containing beds of palms and oranges and roses; below that a downward sloping garden full of plants and winding walks and seats; then a wide hillside continuing southward to the plain below, with its gray-green olive groves bordered by

great salt marshes with salt works on them, shut in from the sea by the causeways which lead to a long rocky island, perhaps three miles away, that limits the middle of our view due south, and beyond which to the East and West appears the boundless Mediterranean. But delightful as this is, there is no place like home; Otis Place is better than Languedoc and Irving Street than Provence. And I am sure, dear Bessie, that there is no maid, wife or widow in either of these countries that is half as good as you. But here I must absolutely stop; so with a good-night and a happy New Year to you, I am as ever, affectionately your friend,

WM. JAMES.

To Dickinson S. Miller.

[Dictated to Mrs. James]

HOTEL D' ALBION,
COSTEBELLE, HYÈRES, *Jan.* 18, 1900.

DARLING MILLER,— Last night arrived your pathetically sympathetic letter in comment on the news you had just received of my dropping out for the present from the active career. I want you to understand how deeply I value your unflagging feeling of friendship, and how much we have been touched by this new expression of it. . . . My strength and spirits are coming back to me with the open-air life, and I begin to feel quite differently towards the future. Even if this amelioration does not develop fast, it is a check to the deterioration, and shows that curative forces are still there. I look perfectly well at present, and that of itself is a very favorable sign. In a couple of weeks I mean to begin the Gifford lectures, writing, say, a page a day, and having all next year before me empty, am very likely to get, at any rate, the first course finished. A letter

from Seth last night told me that the Committee [on the Gifford Lectureship] had refused my resignation and simply shoved my appointment forward by one year. So be of good cheer, Miller; we shall yet fight the good fight, sometimes side by side, sometimes agin one another, as merrily as if no interruption had occurred. Show this to Harry, to whom his mother will write today.

We enjoyed Royce's visit very much, and yesterday I finished reading his book, which I find perfectly charming as a composition, though as far as cogent reasoning goes, it leaks at every joint. It is, nevertheless, a big achievement in the line of philosophic fancy-work, perhaps the most important of all except religious fancy-work. He has got himself together far more intricately than ever before, and ought, after this, to be recognized by the world according to the measure of his real importance. To me, however, the book has brought about a curious settlement in my way of classing Royce. In spite of the great technical freight he carries, and his extraordinary mental vigor, he belongs essentially among the lighter skirmishers of philosophy. A sketcher and popularizer, not a pile-driver, foundation-layer, or wall-builder. Within his class, of course, he is simply magnificent. It all goes with his easy temperament and rare good-nature in discussion. The subject is not really vital to him, it is just fancy-work. All the same I do hope that this book and its successor will prove a great ferment in our philosophic schools. Only with schools and living masters can philosophy *bloom* in a country, in a generation.

No more, dear Miller, but endless thanks. All you tell me of yourself deeply interests me. I am deeply sorry about the eyes. Are you sure it is not a matter for glasses? With much love from both of us. Your ever affectionate,

W. J.

To Francis Boott.

[Dictated to Mrs. James]

CHÂTEAU DE CARQUEIRANNE, *Jan.* 31, 1900.

DEAR OLD FRIEND,— Every day for a month past I have said to Alice, "Today we must get off a letter to Mr. Boott"; but every day the available strength was less than the call upon it. Yours of the 28th December reached us duly at Rye and was read at the cheerful little breakfast table. I must say that you are the only person who has caught the proper tone for sympathizing with an invalid's feelings. Everyone else says, "We are glad to think that you are by this time in splendid condition, richly enjoying your rest, and having a great success at Edinburgh" — this, where what one craves is mere pity for one's unmerited sufferings! *You* say, "it is a great disappointment, more I should think than you can well bear. I wish you could give up the whole affair and turn your prow toward home." That, dear Sir, is the proper note to strike — la voix du coeur qui seul au coeur arrive; and I thank you for recognizing that it is a case of agony and patience. I, for one, should be too glad to turn my prow homewards, in spite of all our present privileges in the way of simplified life, and glorious climate. What would n't I give at this moment to be partaking of one of your recherchés déjeuners à la fourchette, ministered to by the good Kate. From the bed on which I lie I can "sense" it as if present — the succulent roast pork, the apple sauce, the canned asparagus, the cranberry pie, the dates, the "To Kalon," [1] — above all the *rire en barbe* of the ever-youthful host. Will they ever come again?

Don't understand me to be disparaging our present meals which, cooked by a broadbuilt sexagenarian Pro-

[1] The name of an American claret which his correspondent had "discovered" and in which it also pleased James to find merit.

vençale, leave nothing to be desired. Especially is the fish good and the artichokes, and the stewed lettuce. Our *commensaux*, the Myerses, form a good combination. The house is vast and comfortable and the air just right for one in my condition, neither relaxing nor exciting, and floods of sunshine.

Do you care much about the war? For my part I think Jehovah has run the thing about right, so far; though on utilitarian grounds it will be very likely better if the English win. When we were at Rye an interminable controversy raged about a national day of humiliation and prayer. I wrote to the "Times" to suggest, in my character of traveling American, that both sides to the controversy might be satisfied by a service arranged on principles suggested by the anecdote of the Montana settler who met a grizzly so formidable that he fell on his knees, saying, "O Lord, I hain't never yet asked ye for help, and ain't agoin' to ask ye for none now. But for pity's sake, O Lord, don't help the bear." The solemn "Times" never printed my letter and thus the world lost an admirable epigram. You, I know, will appreciate it.

Mrs. Gibbens speaks with great pleasure of your friendly visits, and I should think you might find Mrs. Merriman good company. I hope you are getting through the winter without any bronchial trouble, and I hope that neither the influenza nor the bubonic plague has got to Cambridge yet. The former is devastating Europe. If you see dear Dr. Driver, give him our warmest regards. One ought to stay among one's own people. I seem to be mending — though very slowly, and the least thing knocks me down. This noon I am still in bed, a little too much talking with the Myerses yesterday giving me a strong pectoral distress which is not yet over. This dictation begins to hurt me,

so I will stop. My spirits now are first-rate, which is a great point gained.

Good-bye, dear old man! We both send our warmest love and are, ever affectionately yours,

WM. JAMES.

To Hugo Münsterberg.

CARQUEIRANNE, *March* 13, 1900.

DEAR MÜNSTERBERG,— Your letter of the 7th "ult." was a most delightful surprise — all but the part of it which told of your being ill again — and of course the news of poor Solomons's death was a severe shock. . . . As regards Solomons, it is pathetically tragic, and I hope that you will send me full details. There was something so lonely and self-sustaining about poor little S., that to be snuffed out like this before he had fairly begun to live in the eyes of the world adds a sort of tragic dramatic unity to his young career. Certainly the *keenest* intellect we ever had, and one of the loftiest characters! But there was always a mysterious side to me about his mind: he appeared so critical and destructive, and yet kept alluding all the while to ethical and religious ideals of his own which he wished to live for, and of which he never vouchsafed a glimpse to anyone else. He was the only student I have ever had of whose criticisms I felt afraid: and that was partly because I never quite understood the region from which they came, and with the authority of which he spoke. His surface thoughts, however, of a scientific order, were extraordinarily *treffend* and clearly expressed; in fact, the way in which he went to the heart of a subject in a few words was masterly. Of course he must have left, apart from his thesis, a good deal of MS. fit for publication. I have not seen our philosophical periodicals since leaving home. Have any parts of his

thesis already appeared? If not, the whole thing should be published as "Monograph Supplement" to the "Psychological Review," and his papers gone over to see what else there may be. An adequate obituary of him ought also to be written. Who knew him most intimately? I think the obituary and a portrait ought also to be posted in the laboratory. Can you send me the address of his mother? — I think his father is dead. I should also like to write a word about him to Miss S——, if you can give me her address. If we had foreseen this early end to poor little Solomons, how much more we should have made of him, and how considerate we should have been!

It pleases me much to think of so many other good young fellows, as you report them, in the laboratory this year. How many candidates for Ph.D.? How glad I am to be clear of those examinations, certainly the most disagreeable part of the year's work. . . .

To George H. Palmer.

CARQUEIRANNE, *Apr.* 2, 1900.

GLORIOUS OLD PALMER,— I had come to the point of feeling that my next letter *must* be to you, when in comes your delightful "favor" of the 18th, with all its news, its convincing clipping, and its enclosures from Bakewell and Sheldon. I have had many impulses to write to Bakewell, but they have all aborted — my powers being so small and so much *in Anspruch genommen* by correspondence already under way. I judge him to be well and happy. What think you of his wife? I suppose she is no relation of yours. I should n't think any of your three candidates would do for that conventional Bryn Mawr. She stoneth the prophets, and I wish she would get X—— and get stung. He made a *deplorable* impression on me many years ago. The

only comment *I* heard when I gave my address there lately (the last one in my "Talks") was that A—— had hoped for something more technical and psychological! Nevertheless, some good girls seem to come out at Bryn Mawr. I am awfully sorry that Perry is out of place. Unless he gets something good, it seems to me that we ought to get him for a course in Kant. He is certainly the soundest, most normal all-round man of our recent production. Your list for next year interests me muchly. I am glad of Münsterberg's and Santayana's new courses, and hope they 'll be good. I 'm glad you 're back in Ethics and glad that Royce has "Epistemology" — portentous name, and small result, in my opinion, but a substantive *discipline* which ought, *par le temps qui court*, to be treated with due formality. I look forward with eagerness to his new volume.[1] What a colossal feat he has performed in these two years — all thrown in by the way, as it were.

Certainly Gifford lectures are a good institution for stimulating production. They have stimulated me so far to produce two lectures of wishy-washy generalities. What is that for a "showing" in six months of absolute leisure? The second lecture used me up so that I must be off a good while again.

No! dear Palmer, the best I can possibly hope for at Cambridge after my return is to be able to carry one half-course. So make all calculations accordingly. As for Windelband, how can I ascertain anything except by writing to him? I shall see no one, nor go to any University environment. My impression is that we must go in for budding genius, if we seek a European. If an American, we can get a *sommité!* But who? in either case? Verily there is room at

[1] The second volume of *The World and the Individual.* (Gifford Lectures at the University of Aberdeen.)

the top. S —— seems to be the only Britisher worth thinking of. I imagine we had better train up our own men. A——, B——, C——, either would no doubt do, especially A—— if his health improves. D—— is our last card, from the point of view of policy, no doubt, but from that of inner organization it seems to me that he may have too many points of coalescence with both Münsterberg and Royce, especially the latter.

The great event in my life recently has been the reading of Santayana's book.[1] Although I absolutely reject the platonism of it, I have literally squealed with delight at the imperturbable perfection with which the position is laid down on page after page; and grunted with delight at such a thickening up of our Harvard atmosphere. If our students now could begin really to understand what Royce means with his voluntaristic-pluralistic monism, what Münsterberg means with his dualistic scientificism and platonism, what Santayana means by his pessimistic platonism (I wonder if he and Mg. have had any close mutally encouraging intercourse in this line?), what I mean by my crass pluralism, what you mean by your ethereal idealism, that these are so many religions, ways of fronting life, and worth fighting for, we should have a genuine philosophic universe at Harvard. The best condition of it would be an open conflict and rivalry of the diverse systems. (Alas! that I should be out of it, just as my chance begins!) The world might ring with the struggle, if we devoted ourselves exclusively to belaboring each other.

I now understand Santayana, the man. I never understood him before. But what a perfection of rottenness in a philosophy! I don't think I ever knew the anti-realistic view to be propounded with so impudently superior an air.

[1] *Interpretations of Poetry and Religion.* New York, 1900.

It is refreshing to see a representative of moribund Latinity rise up and administer such reproof to us barbarians in the hour of our triumph. I imagine Santayana's *style* to be entirely spontaneous. But it has curious classic echoes. Whole pages of pure Hume in style; others of pure Renan. Nevertheless, how fantastic a philosophy! — as if the "world of values" *were* independent of existence. It is only as *being*, that one thing is better than another. The idea of darkness is as good as that of light, as ideas. There is more value in light's *being*. And the exquisite consolation, when you have ascertained the badness of all fact, in knowing that badness is inferior to goodness, to the end — it only rubs the pessimism in. A man whose egg at breakfast turns out always bad says to himself, "Well, bad and good are not the same, anyhow." That is just the trouble! Moreover, when you come down to the facts, what do your harmonious and integral ideal systems prove to be? in the concrete? Always things burst by the growing content of experience. Dramatic unities; laws of versification; ecclesiastical systems; scholastic doctrines. Bah! Give me Walt Whitman and Browning ten times over, much as the perverse ugliness of the latter at times irritates me, and intensely as I have enjoyed Santayana's attack. The barbarians are in the line of mental growth, and those who do insist that the ideal and the real are dynamically continuous are those by whom the world is to be saved. But I 'm nevertheless delighted that the other view, always existing in the world, should at last have found so splendidly impertinent an expression among ourselves. I have meant to write to Santayana; but on second thoughts, and to save myself, I will just ask you to send him this. It saves him from what might be the nuisance of having to reply, and on my part it has the advantage of being more free-spoken

and direct. He is certainly an *extraordinarily distingué* writer. Thank him for existing!

As a contrast, read Jack Chapman's "Practical Agitation." The other pole of thought, and a style all splinters — but a gospel for our rising generation — I hope it will have its effect.

Send me your Noble lectures. I don't see how you could risk it without a MS. If you did fail (which I doubt) you deserved to. Anyhow the printed page makes everything good.

I can no more! Adieu! How is Mrs. Palmer this winter? I hope entirely herself again. You are impartially silent of her and of my wife! The "Transcript" continues to bless us. We move from this hospitable roof to the hotel at Costebelle today. Thence after a fortnight to Geneva, and in May to Nauheim once more, to be reëxamined and sentenced by Schott. Affectionately yours,

W. J.

To Miss Frances R. Morse.

Costebelle, *Apr.* 12, 1900.

Dearest Fanny,— Your letters continue to rain down upon us with a fidelity which makes me sure that, however it may once have been, *now*, on the principle of the immortal Monsieur Perrichon, we must be firmly rooted in your affections. You can never "throw over" anybody for whom you have made such sacrifices. All qualms which I might have in the abstract about the injury we must be inflicting on so busy a Being by making her, through our complaints of poverty, agony, and exile, keep us so much "on her mind" as to tune us up every two or three days by a long letter to which she sacrifices all her duties to the family and state, disappear, moreover, when I consider the character of the

letters themselves. They are so easy, the facts are so much the immediate out-bubblings of the moment, and the delicious philosophical reflexions so much like the spontaneous breathings of the soul, that the *effort* is manifestly at the zero-point, and into the complex state of affection which necessarily arises in you for the objects of so much loving care, there enter none of those curious momentary arrows of impatience and vengefulness which might make others say, if they were doing what you do for us, that they wished we were dead or in some way put beyond reach, so that our eternal "appeal" might stop. No, Fanny! we have no repinings and feel no responsibilites towards you, but accept you and your letters as the gifts you are. The infrequency of our answering proves this fact; to which you in turn must furnish the correlative, if the occasion comes. On the day when you temporarily hate us, or don't "feel like" the usual letter, don't let any thought of inconsistency with your past acts worry you about not taking up the pen. Let us go; though it be for weeks and months — I shall know you will come round again. "Neither heat nor frost nor thunder shall ever do away, I ween, the marks of that which once hath been." And to think that you should never have spent a night, and only once taken a meal, in our house! When we get back, we must see each other daily, and may the days of both of us be right long in the State of Massachusetts! Bless her!

I got a letter from J. J. Chapman praising her strongly the other day. And sooth to say the "Transcript" and the "Springfield Republican," the reception of whose "weeklies" has become one of the solaces of my life, do make a first-rate showing for her civilization. One can't just say what "tone" consists in, but these papers hold their own excellently in comparison with the English papers. There

is far less alertness of mind in the general make-up of the latter; and the "respectability" of the English editorial columns, though it shows a correcter literary drill, is apt to be due to a remorseless longitude of commonplace conventionality that makes them deadly dull. (The "Spectator" appears to be the only paper with a nervous system, in England — that of a *carnassier* at present!) The English people seem to have positively a passionate hunger for this mass of prosy stupidity, never less than a column and a quarter long. The Continental papers of course are "nowhere." As for our yellow papers — every country has its criminal classes, and with us and in France, they have simply got into journalism as part of their professional evolution, and they must be got out. Mr. Bosanquet somewhere says that so far from the "dark ages" being over, we are just at the beginning of a new dark-age period. He means that ignorance and unculture, which then were merely brutal, are now articulate and possessed of a literary voice, and the fight is transferred from fields and castles and town walls to "organs of publicity"; but it is the same fight, of reason and goodness against stupidity and passions; and it must be fought through to the same kind of success. But it means the reëducating of perhaps twenty more generations; and by that time some altogether new kind of institutional opportunity for the Devil will have been evolved.

April 13th. I had to stop yesterday. . . . Six months ago, I should n't have thought it possible that a life deliberately founded on pottering about and dawdling through the day would be endurable or even possible. I have attained such skill that I doubt if my days ever at any time seemed to glide by so fast. But it corrodes one's soul nevertheless. I scribble a little in bed every morning, and have

reached page 48 of my third Gifford lecture — though Lecture II, alas! must be rewritten entirely. The conditions don't conduce to an energetic grip of the subject, and I am afraid that what I write is pretty slack and not what it would be if my vital tone were different. The problem I have set myself is a hard one: *first*, to defend (against all the prejudices of my "class") "experience" against "philosophy" as being the real backbone of the world's religious life — I mean prayer, guidance, and all that sort of thing immediately and privately felt, as against high and noble general views of our destiny and the world's meaning; and *second*, to make the hearer or reader believe, what I myself invincibly do believe, that, although all the special manifestations of religion may have been absurd (I mean its creeds and theories), yet the life of it as a whole is mankind's most important function. A task well-nigh impossible, I fear, and in which I shall fail; but to attempt it is *my* religious act.

We got a visit the other day from [a Scottish couple here who have heard that I am to give the Gifford lectures]; and two days ago went to afternoon tea with them at their hotel, next door. *She* enclosed a tract (by herself) in the invitation, and proved to be a [mass] of holy egotism and conceit based on professional invalidism and self-worship. I wish my sister Alice were there to "react" on her with a description! Her husband, apparently weak, and the slave of her. No talk but evangelical talk. It seemed assumed that a Gifford lecturer must be one of Moody's partners, and it gave me rather a foretaste of what the Edinburgh atmosphere may be like. Well, I shall enjoy sticking a knife into its gizzard — if atmospheres have gizzards? Blessed be Boston — probably the freest place on earth, that is n't merely heathen and sensual.

I have been supposing, as one always does, that you "ran

in" to the Putnams' every hour or so, and likewise they to No. 12. But your late allusion to the telephone and the rarity of your seeing Jim [Putnam] reminded me of the actual conditions — absurd as they are. (Really you and we are nearer together now at this distance than we have ever been.) Well, let Jim see this letter, if you care to, flattering him by saying that it is more written for him than for you (which it certainly has not been till this moment!), and thanking him for existing in this naughty world. His account of the Copernican revolution (studento-centric) in the Medical School is highly exciting, and I am glad to hear of the excellent little Cannon becoming so prominent a reformer. Speaking of reformers, do you see Jack Chapman's "Political Nursery"? of which the April number has just come. (I have read it and taken my bed-breakfast during the previous page of this letter, though you may not have perceived the fact.) If not, *do* subscribe to it; it is awful fun. He just looks at things, and tells the truth about them — a strange thing even to *try* to do, and he does n't always succeed. Office 141 Broadway, $1.00 a year.

Fanny, you won't be reading as far as this in this interminable letter, so I stop, though 100 pent-up things are seeking to be said. The weather has still been so cold whenever the sun is withdrawn that we have delayed our departure for Geneva to the 22nd — a week later. We make a short visit to our friends the Flournoys (a couple of days) and then proceed towards Nauheim *via* Heidelberg, where I wish to consult the great Erb about the advisability of more baths in view of my nervous complications, before the great Schott examines me again. I do wish I could send for Jim for a consultation. Good-bye, dearest and best of Fannys. I hope your Mother is wholly well again.

Much love to her and to Mary Elliot. It interested me to hear of Jack E.'s great operation. Yours ever,

W. J.

To his Son Alexander.

[GENEVA, *circa May* 3, 1900.]

DEAR FRANÇOIS,— Here we are in Geneva, at the Flournoys' — dear people and splendid children. I wish Harry could marry Alice, Billy marry Marguerite, and you marry Ariane-Dorothée — the absolutely jolliest and beautifullest 3-year old I ever saw. I am trying to get you engaged! I enclose pictures of the dog. Ariane-Dorothée r-r-r-olls her r-r-r's like fury. I got your picture of the elephant — very good. Draw everything you see, no matter how badly, trying to notice how the lines run — one line every day! — just notice it and draw it, no matter how badly, and at the end of the year you 'll be s'prised to see how well you can draw. Tell Billy to get you a big blank book at the Coöp., and every day take one page, just drawing down on it some *thing*, or *dog*, or *horse*, or *man* or *woman*, or *part* of a man or woman, which you have looked at that day just for the purpose, to see how the lines run. I bet the last page of that book will be better than the first! Do this for my sake. Kiss your dear old Grandma. P'r'aps, we shall get home this summer after all. In two or three days I shall see a doctor and know more about myself. Will let you know. Keep motionless and listen as much as you can. Take in things without speaking — it 'll make you a better man. Your Ma thinks you 'll grow up into a filosopher like me and write books. It is easy enuff, all but the writing. You just get it out of other books, and write it down. Always your loving,

DAD.

At this time James's thirteen-year-old daughter was living with family friends — the Joseph Thatcher Clarkes — in Harrow, and was going to an English school with their children. She had been passing through such miseries as a homesick child often suffers, and had written letters which evoked the following response.

To his Daughter.

VILLA LUISE,
BAD-NAUHEIM, *May* 26, 1900.

DARLING PEG,— Your letter came last night and explained sufficiently the cause of your long silence. You have evidently been in a bad state of spirits again, and dissatisfied with your environment; and I judge that you have been still more dissatisfied with the inner state of trying to consume your own smoke, and grin and bear it, so as to carry out your mother's behests made after the time when you scared us so by your inexplicable tragic outcries in those earlier letters. Well! I believe you have been trying to do the manly thing under difficult circumstances, but one learns only gradually to do the *best* thing; and the best thing for you would be to write at least weekly, if only a post-card, and say just how things are going. If you are in bad spirits, there is no harm whatever in communicating that fact, and defining the character of it, or describing it as exactly as you like. The bad thing is to pour out the *contents* of one's bad spirits on others and leave them with it, as it were, on their hands, as if it was for them to do something about it. That was what you did in your other letter which alarmed us so, for your shrieks of anguish were so excessive, and so unexplained by anything you told us in the way of facts, that we did n't know but what you had suddenly gone crazy. That is the *worst* sort of thing you

can do. The middle sort of thing is what you do this time — namely, keep silent for more than a fortnight, and when you do write, still write rather mysteriously about your sorrows, not being quite open enough.

Now, my dear little girl, you have come to an age when the inward life develops and when some people (and on the whole those who have most of a destiny) find that all is not a bed of roses. Among other things there will be waves of terrible sadness, which last sometimes for days; and dissatisfaction with one's self, and irritation at others, and anger at circumstances and stony insensibility, etc., etc., which taken together form a melancholy. Now, painful as it is, this is sent to us for an enlightenment. It always passes off, and we learn about life from it, and we ought to learn a great many good things if we react on it rightly. [*From margin.*] (For instance, you learn how good a thing your home is, and your country, and your brothers, and you may learn to be more considerate of other people, who, you now learn, may have their inner weaknesses and sufferings, too.) Many persons take a kind of sickly delight in hugging it; and some sentimental ones may even be proud of it, as showing a fine sorrowful kind of sensibility. Such persons make a regular habit of the luxury of woe. That is the worst possible reaction on it. It is usually a sort of disease, when we get it strong, arising from the organism having generated some poison in the blood; and we must n't submit to it an hour longer than we can help, but jump at every chance to attend to anything cheerful or comic or take part in anything active that will divert us from our mean, pining inward state of feeling. When it passes off, as I said, we know more than we did before. And we must try to make it last as short a time as possible. The worst of it often is that, while we are in it, we don't

want to get out of it. We hate it, and yet we prefer staying in it — that is a part of the disease. If we find ourselves like that, we must make ourselves do something different, go with people, speak cheerfully, set ourselves to some hard work, make ourselves sweat, etc.; and that is the good way of reacting that makes of us a valuable character. The disease makes you think of *yourself* all the time; and the way out of it is to keep as busy as we can thinking of *things* and of *other people* — no matter what 's the matter with our self.

I have no doubt you are doing as well as you know how, darling little Peg; but we have to learn everything, and I also have no doubt that you 'll manage it better and better if you ever have any more of it, and soon it will fade away, simply leaving you with more experience. The great thing for you *now*, I should suppose, would be to enter as friendlily as possible into the interest of the Clarke children. If you like them, or acted as if you liked them, you need n't trouble about the question of whether they like you or not. They probably will, fast enough; and if they don't, it will be their funeral, not yours. But this is a great lecture, so I will stop. The great thing about it is that it is all true.

The baths are threatening to disagree with me again, so I may stop them soon. Will let you know as quick as anything is decided. Good news from home: the Merrimans have taken the Irving Street house for another year, and the Wambaughs (of the Law School) have taken Chocorua, though at a reduced rent. The weather here is almost continuously cold and sunless. Your mother is sleeping, and will doubtless add a word to this when she wakes. Keep a merry heart — "time and the hour run through the roughest day" — and believe me ever your most loving

W. J.

To Miss Frances R. Morse.

[Post-card]

ALTDORF, LAKE LUZERN, *July* 20, [1900].

Your last letter was, if anything, a more unmitigated blessing than its predecessors; and I, with my curious inertia to overcome, sit *thinking of letters*, and of the soul-music with which they might be filled if my tongue could only utter the thoughts that arise in me to youward, the beauty of the world, the conflict of life and death and youth and age and man and woman and righteousness and evil, etc., and Europe and America! but it stays all caked within and gets no articulation, the power of speech being so non-natural a function of our race. We are staying above Luzern, near a big spruce wood, at "Gutsch," and today being hot and passivity advisable, we came down and took the boat, for a whole day on the Lake. The works both of Nature and of Man in this region seem too perfect to be credible almost, and were I not a bitter Yankee, I would, without a moment's hesitation, be a Swiss, and probably then glad of the change. The *goodliness* of this land is one of the things I ache to utter to you, but can't. Some day I will write, also to Jim P. My condition baffles me. I have lately felt better, but been bad again, and altogether can *do* nothing without repentance afterwards. We have just lunched in this bowery back verandah, water trickling, beautiful old convent sleeping up the hillside. Love to you all!

W. J.

To Miss Frances R. Morse.

BAD-NAUHEIM, *Sept.* 16, 1900.

DEAREST FANNY,— . . . Here I am having a little private picnic all by myself, on this effulgent Sunday morning —

real American September weather, by way of a miracle. I ordered my bath-chair man to wheel me out to the "Hochwald," where, he having been dismissed for three hours, until two o'clock, I am lying in the said luxurious throne, writing this on my knee, with nothing between but a number of Kuno Fischer's "Hegel's Leben, Werke und Lehre," now in process of publication, and the flexibility of which accounts for the poor handwriting. I am alone, save for the inevitable restaurant which hovers on the near horizon, in a beautiful grove of old oak trees averaging some 16 or 18 feet apart, through whose leaves the sunshine filters and dapples the clear ground or grass that lies between them. Alice is still in England, having finally at my command had to give up her long-cherished plan of a run home to see her mother, the children, you, and all the other *dulcissima mundi nomina* that make of life a thing worth living for. I *funked* the idea of being alone so long when I came to the point. It is not that I am worse, but there will be cold weather in the next couple of months; and, unable to sit out of doors then, as here and now, I shall probably either have to over-walk or over-read, and both things will be bad for me.

As things are *now*, I get on well enough, for the bath business (especially the "bath-chair") carries one through a good deal of the day. The great Schott has positively forbidden me to go to England as I did last year; so, early in October, our faces will be turned towards Italy, and by Nov. 1 we shall, I hope, be ensconced in a *pension* close to the Pincian Garden in Rome, to see how long *that* resource will last. I confess I am in the mood of it, and that there is a suggestion of more richness about the name of Rome than about that of Rye, which, until Schott's veto, was the plan. How the Gifford lectures will fare, remains to be

seen. I have felt strong movings towards home this fall, but reflection says: "Stay another winter," and I confess that now that October is approaching, it feels like the home-stretch and as if the time were getting short and the limbs of "next summer" in America burning through the veil which seems to hide them in the shape of the second European winter months. Who knows? perhaps I may be spry and active by that time! I have still one untried card up my sleeve, that may work wonders. All I can say of this third course of baths is that so far it seems to be doing me no harm. That it will do me any substantial good, after the previous experiences, seems decidedly doubtful. But one must suffer some inconvenience to please the doctors! Just as in most women there is a wife that craves to suffer and submit and be bullied, so in most men there is a *patient* that needs to have a doctor and obey his orders, whether they be believed in or not. . . .

Don't take the Malwida book[1] too seriously. I sent it *faute de mieux*. I don't think I ever told you how much I enjoyed hearing the Lesley volume[2] read aloud by Alice. We were just in the exactly right condition for enjoying that breath of old New England. Good-bye, dearest Fanny. Give my love to your mother, Mary, J. J. P., and all your circle. *Leb' wohl* yourself, and believe me, your ever affectionate,

W. J.

To Josiah Royce.

NAUHEIM, *Sept.* 26, 1900.

BELOVED ROYCE,— Great was my, was *our* pleasure in receiving your long and delightful letter last night. Like

[1] *Memoiren einer Idealistin*, by Malvida von Meysenbug, Stuttgart, 1877.
[2] *Recollections of My Mother* [Anne Jean Lyman], by Susan I. Lesley, Boston, 1886.

the lioness in Æsop's fable, you give birth to one young one only in the year, but that one is a lion. I give birth mainly to guinea-pigs in the shape of post-cards; but despite such diversities of epistolary expression, the heart of each of us is in the right place. I need not say, my dear old boy, how touched I am at your expressions of affection, or how it pleases me to hear that you have missed me. I too miss you profoundly. I do not find in the hotel waiters, chambermaids and bath-attendants with whom my lot is chiefly cast, that unique mixture of erudition, originality, profundity and vastness, and human wit and leisureliness, by accustoming me to which during all these years you have spoilt me for inferior kinds of intercourse. You are still the centre of my gaze, the pole of my mental magnet. When I write, 't is with one eye on the page, and one on you. When I compose my Gifford lectures mentally, 't is with the design exclusively of overthrowing your system, and ruining your peace. I lead a parasitic life upon you, for my highest flight of ambitious ideality is to become your conqueror, and go down into history as such, you and I rolled in one another's arms and silent (or rather loquacious still) in one last death-grapple of an embrace. How then, O my dear Royce, can I forget you, or be contented out of your close neighborhood? Different as our minds are, yours has nourished mine, as no other social influence ever has, and in converse with you I have always felt that my life was being lived importantly. Our minds, too, are not different in the *Object* which they envisage. It is the whole paradoxical physico-moral-spiritual Fatness, of which most people single out some skinny fragment, which we both cover with our eye. We "aim at him generally"— and most others don't. I don't believe that we shall dwell apart forever, though our formulas may.

Home and Irving Street look very near when seen through these few winter months, and tho' it is still doubtful what I may be able to do in College, for social purposes I shall be available for probably numerous years to come. I have n't got at work yet — only four lectures of the first course written (strange to say) — but I am decidedly better today than I have been for the past ten months, and the matter is all ready in my mind; so that when, a month hence, I get settled down in Rome, I think the rest will go off fairly quickly. The second course I shall have to resign from, and write it out at home as a book. It must seem strange to you that the way from the mind to the pen should be as intraversable as it has been in this case of mine — you in whom it always seems so easily pervious. But Miller will be able to tell you all about my condition, both mental and physical, so I will waste no more words on that to me decidedly musty subject.

I fully understand your great aversion to letters and other off-writing. You have done a perfectly Herculean amount of the most difficult productive work, and I believe you to be much more tired than you probably yourself suppose or know. Both mentally and physically, I imagine that a long vacation, in other scenes, with no sense of duty, would do you a world of good. I don't say the full fifteen months — for I imagine that one summer and one academic half-year would perhaps do the business better — you could preserve the relaxed and desultory condition as long as that probably, whilst later you 'd begin to chafe, and *then* you 'd better be back in your own library. If *my* continuing abroad is hindering this, my sorrow will be extreme. Of course I must some time come to a definite decision about my own relations to the College, but I am reserving that till the end of 1900, when I shall write to Eliot in full. There is still a thera-

peutic card to play, of which I will say nothing just now, and I don't want to commit myself before that has been tried.

You say nothing of the second course of Aberdeen lectures, nor do you speak at all of the Dublin course. Strange omissions, like your not sending me your Ingersoll lecture! I assume that the publication of [your] Gifford Volume II will not be very long delayed. I am eager to read them. I can read philosophy now, and have just read the first three *Lieferungen* of K. Fischer's "Hegel." I must say I prefer the original text. Fischer's paraphrases always flatten and dry things out; and he gives no rich sauce of his own to compensate. I have been sorry to hear from Palmer that he also has been very tired. One can't keep going forever! P. has been like an archangel in his letters to me, and I am inexpressibly grateful. Well! everybody has been kinder than I deserve. . . .

To Miss Frances R. Morse.

ROME, *Dec.* 25, 1900.

. . . Rome is simply the most satisfying lake of picturesqueness and guilty suggestiveness known to this child. Other places have single features better than anything in Rome, perhaps, but for an *ensemble* Rome seems to beat the world. Just a FEAST for the eye from the moment you leave your hotel door to the moment you return. Those who say that beauty is all made up of suggestion are well disproved here. For the things the eyes most gloat on, the inconceivably corrupted, besmeared and ulcerated surfaces, and black and cavernous glimpses of interiors, have no suggestions save of moral horror, and their "tactile values," as Berenson would say, are pure gooseflesh. Nevertheless the sight of them delights. And then there is such a geologic stratification of history! I dote on the fine equestrian

statue of Garibaldi, on the Janiculum, quietly bending his head with a look half-meditative, half-strategical, but wholly victorious, upon Saint Peter's and the Vatican. What luck for a man and a party to have opposed to it an enemy that stood up for *nothing* that was ideal, for *everything* that was mean in life. Austria, Naples, and the Mother of harlots here, were enough to deify anyone who defied them. What glorious things are some of these Italian inscriptions — for example on Giordano Bruno's statue: —

A BRUNO

il secolo da lui divinato

qui

dove il rogo arse.

—"here, where the faggots burned." It makes the tears come, for the poetic justice; though I imagine B. to have been a very pesky sort of a crank, worthy of little sympathy had not the "rogo" done its work on him. Of the awful corruptions and cruelties which this place suggests there is no end.

Our neighbors in rooms and *commensaux* at meals are the J. G. Frazers — he of the "Golden Bough," "Pausanias," and other three- and six-volume works of anthropological erudition, Fellow of Trinity College, Cambridge, and a sucking babe of humility, unworldliness and molelike sightlessness to everything except *print*. . . . He, after Tylor, is the greatest authority now in England on the religious ideas and superstitions of primitive peoples, and he knows nothing of psychical research and thinks that the trances, etc., of savage soothsayers, oracles and the like, are all *feigned!* Verily science is amusing! But he is conscience

incarnate, and I have been stirring him up so that I imagine he will now proceed to put in big loads of work in the morbid psychological direction.

Dear Fanny . . . I can write no more this morning. I hope your Christmas is "merry," and that the new year will be "happy" for you all. Pray take our warmest love, give it to your mother and Mary, and some of it to the brothers. I will write better soon. Your ever grateful and affectionate

W. J.

Don't let up on your own writing, so say we both! Your letters are pure blessings.

To James Sully.

ROME, *Mar.* 3, 1901.

DEAR SULLY,— Your letter of Feb. 8th arrived duly and gave me much pleasure *qua* epistolary manifestation of sympathy, but less *qua* revelation of depression on your own part. I have been so floundering up and down, now above and now below the line of bad nervous prostration, that I have written no letters for three weeks past, hoping thereby the better to accomplish certain other writing; but the other writing had to be stopped so letters and post-cards may begin.

I see you take the war still very much to heart, and I myself think that the blundering way in which the Colonial Office drove the Dutchmen into it, with no conception whatever of the psychological situation, is only outdone by our still more anti-psychological blundering in the Philippines. Both countries have lost their moral prestige — we far more completely than you, because for our conduct there is literally *no* excuse to be made except *absolute* stupidity, whilst you can make out a very fair case, as such

cases go. But we can, and undoubtedly shall, draw back, whereas that for an Empire like yours seems politically impossible. Empire anyhow is half crime by necessity of Nature, and to see a country like the United States, lucky enough to be born outside of it and its fatal traditions and inheritances, perversely rushing to wallow in the mire of it, shows how strong these ancient race instincts be. And that is my consolation! We are no worse than the best of men have ever been. We are simply not superhuman; and the loud reaction against the brutal business, in both countries, shows how the *theory* of the matter has really advanced during the last century.

Yes! H. Sidgwick is a sad loss, with all his remaining philosophic wisdom unwritten. I feel greatly F. W. H. Myers's loss also. He suffered terribly with suffocation, but bore it stunningly well. He died in this very hotel, where he had been not more than a fortnight. I don't know *how* tolerant (or intolerant) you are towards his pursuits and speculations. I regard them as fragmentary and conjectural — of course; but as most laborious and praiseworthy; and knowing how much psychologists as a rule have counted him out from their profession, I have thought it my duty to write a little tribute to his service to psychology to be read on March 8th, at a memorial meeting of the S. P. R. in his honor. It will appear, whether read or not, in the Proceedings, and I hope may not appear to you exaggerated. I seriously believe that the general problem of the subliminal, as Myers propounds it, promises to be one of the *great* problems, possibly even the greatest problem, of psychology. . . .

We leave Rome in three days, booked for Rye the first of April. I *must* get into the *country!* If I do more than just pass through London, I will arrange for a meeting. My

Edinburgh lectures begin early in May — after that I shall have freedom. Ever truly yours,

Wm. James.

To Miss Frances R. Morse.

[Post-card]

Florence, *March* 18, 1901.

Thus far towards home, thank Heaven! after a week at Perugia and Assisi. Glorious air, memorable scenes. Made acquaintance of Sabatier, author of St. Francis's life — very jolly. Best of all, made acquaintance with Francis's retreat in the mountain. *Navrant!* — it makes one see medieval Christianity face to face. The lair of the individual wild animal, and that animal the saint! I hope you saw it. Thanks for your last letter to Alice. Lots of love.

W. J.

To F. C. S. Schiller.

Rye, *April* 13, 1901.

Dear Schiller,— You are showering benedictions on me. I return the bulky ones, keeping the lighter weights. I think the parody on Bradley amazingly good — if I had his book here I would probably revive my memory of his discouraged style and scribble a marginal contribution of my own. He is, really, an extra humble-minded man, I think, but even more humble-minded about his reader than about himself, which gives him that false air of arrogance. How you concocted those epigrams, *à la* preface of B., I don't see. In general I don't see how an epigram, being a pure bolt from the blue, with no introduction or cue, ever gets itself writ. On the Limericks, as you call them, I set less store, much less. If everybody is to come in for a share of allusion, I am willing, but I don't want my name to

figure in the ghostly ballet with but few companions. Royce wrote a *very* funny thing in pedantic German some years ago, purporting to be the proof by a distant-future professor that I was an habitual drunkard, based on passages culled from my writings. He may have it yet. If I ever get any animal spirits again, I may get warmed up, by your example, into making jokes, and may then contribute. But I beg you let this thing mull till you get a *lot* of matter — and then *sift*. It 's the only way. But Oxford seems a better climate for epigram than is the rest of the world.

I shall stay here — I find myself much more comfortable thoracically already than when I came — until my Edinburgh lectures begin on May 16th, though I shall have to run up to London towards the end of the month to get some clothes made, and to meet my son who arrives from home. I much regret that it will be quite impossible for me to go either to Oxford or Cambridge — though, if things took an unexpectedly good turn, I might indeed do so after June 18th, when my lecture course ends. Do you meanwhile keep hearty and "funny"! I stopped at Gersau half a day and found it a sweet little place. Fondly yours,

W. J.

To Miss Frances R. Morse.

ROXBURGHE HOTEL,
EDINBURGH, *May* 15, 1901.

DEAREST FANNY,— You see where we are! I give *you* the first news of life's journey being so far advanced! It is a deadly enterprise, I 'm afraid, with the social entanglements that lie ahead, and I feel a cake of ice in my epigastrium at the prospect, but *le vin est versé, il faut le boire*, and from the other point of view, that it is real life beginning once more, it is perfectly glorious, and I feel as if yesterday

in leaving London I had said good-bye to a rather dreadful and death-bound segment of life. As regards the sociability, it is fortunately a time of year in which only the medical part of the University is present. The professors of the other faculties are already in large part scattered, I think,— at least the two Seths (who are the only ones I directly know) are away, and I have written to the Secretary of the Academic Senate, Sir Ludovic Grant of the Law Faculty, that I am unable to "dine out" or attend afternoon receptions, so we may be pretty well left alone. I always hated lecturing except as regular instruction to students, of whom there will probably be none now in the audience. But to compensate, there begins next week a big convocation here of all ministers in Scotland, and there will doubtless be a number of them present, which, considering the matter to be offered, is probably better.

We had a splendid journey yesterday in an American (almost!) train, first-class, and had the pleasure of some talk with our Cambridge neighbor, Mrs. Ole Bull, on her way to Norway to the unveiling of a monument to her husband. She was accompanied by an extraordinarily fine character and mind — odd way of expressing myself! — a young Englishwoman named Noble, who has Hinduized herself (converted by Vivekananda to his philosophy) and lives now for the Hindu people. These free individuals who live their own life, no matter what domestic prejudices have to be snapped, are on the whole a refreshing sight to me, who can do nothing of the kind myself. And Miss Noble [1] is a most deliberate and balanced person — no frothy enthusiast in point of character, though I believe her philosophy to be more or less false. Perhaps no more so than anyone else's!

[1] Sister Nivedita.

We are in one of those deadly respectable hotels where you have to ring the front-door-bell. Give me a cheerful, blackguardly place like the Charing Cross, where we were in London. The London tailor and shirtmaker, it being in the height of the Season, did n't fulfill their promises; and as I sloughed my ancient cocoon at Rye, trusting to pick up my iridescent wings the day before yesterday in passing through the metropolis, I am here with but two *chemises* at present (one of them now in the wash) and fear that tomorrow, in spite of tailors' promises to send, I may have to lecture in my pyjamas — that would give a cachet of American originality. The weather is fine — we have just finished breakfast.

Our son Harry . . . and his mother will soon sally out to explore the town, whilst I lie low till about noon, when I shall report my presence and receive instructions from my boss, Grant, and prepare to meet the storm. It is astonishing how pusillanimous two years of invalidism can make one. Alice and Harry both send love, and so do I in heaps and steamer-loads, dear Fanny, begging your mother to take of it as much as she requires for her share. I will write again — doubtless — tomorrow.

May 17.

It proved quite impossible to write to you yesterday, so I do it the first thing this morning. I have made my plunge and the foregoing chill has given place to the warm "reaction." The audience was more numerous than had been expected, some 250, and exceedingly sympathetic, laughing at everything, even whenever I used a polysyllabic word. I send you the "Scotsman," with a skeleton report which might have been much worse made. I am all right this morning again, so have no doubts of putting the job through, if only I don't have too much sociability. I have got a

week free of invitations so far, and all things considered, fancy that we shan't be persecuted.

Edinburgh is surely the noblest city ever built by man. The weather has been splendid so far, and cold and bracing as the top of Mount Washington in early April. Everyone here speaks of it however as "hot." One needs fires at night and an overcoat out of the sun. The full-bodied air, half misty and half smoky, holds the sunshine in that way which one sees only in these islands, making the shadowy side of everything quite black, so that all perspectives and vistas appear with objects cut blackly against each other according to their nearness, and plane rising behind plane of flat dark relieved against flat light in ever-receding gradation. It is magnificent.

But I must n't become a Ruskin! — the purpose of this letter being merely to acquaint you with our well-being and success so far. We have found bully lodgings, spacious to one's heart's content, upon a cheerful square, and actually with a book-shelf fully two feet wide and two stories high, upon the wall, the first we have seen for two years! (There were of course book-cases enough at Lamb House, but all tight packed already.) We now go out to take the air. I feel as if a decidedly bad interlude in the journey of my life were closed, and the real honest thing gradually beginning again. Love to you all! Your ever affectionate

W. J.

To Miss Frances R. Morse.

EDINBURGH, *May* 30, 1901.

DEAREST FANNY,— . . . Beautiful as the spring is here, the words you so often let drop about American weather make me homesick for that article. It is blasphemous, however, to pine for anything when one is in Edinburgh in

May, and takes an open drive every afternoon in the surrounding country by way of a constitutional. The green is of the vividest, splendid trees and acres, and the air itself an *object*, holding watery vapor, tenuous smoke, and ancient sunshine in solution, so as to yield the most exquisite minglings and gradations of silvery brown and blue and pearly gray. As for the city, its vistas are magnificent.

We are *comblés* with civilities, which Harry and Alice are to a certain extent enjoying, though I have to hang back and spend much of the time between my lectures in bed, to rest off the aortic distress which that operation gives. I call it aortic because it feels like that, but I can get no information from the Drs., so I won't swear I 'm right. My heart, under the influence of that magical juice, tincture of digitalis,— only 6 drops daily,— is performing *beautifully* and gives no trouble at all. The audiences grow instead of dwindling, and in spite of rain, being about 300 and just crowding the room. They sit as still as death and then applaud magnificently, so I am sure the lectures are a success. Previous Gifford lectures have had audiences beginning with 60 and dwindling to 15. In an hour and a half (I write this in bed) I shall be beginning the fifth lecture, which will, when finished, put me half way through the arduous job. I know you will relish these details, which please pass on to Jim P. I would send you the reports in the "Scotsman," but they distort so much by their sham continuity with vast omission (the reporters get my MS.), that the result is caricature. Edinburgh is *spiritually* much like Boston, only stronger and with more temperament in the people. But we 're all growing into much of a sameness everywhere.

I have dined out once — an almost fatal experiment! I was introduced to Lord Somebody: "How often do you lecture?"— "Twice a week."— "What do you do between?

— play golf?" Another invitation: "Come at 6 — the dinner at 7.30 — and we can walk or play bowls till dinner so as not to fatigue you"— I having pleaded my delicacy of constitution.

I rejoice in the prospect of Booker W.'s [1] book, and thank your mother heartily. My mouth had been watering for just that volume. Autobiographies take the cake. I mean to read nothing else. Strange to say, I am now for the first time reading Marie Bashkirtseff. It takes hold of me tremenjus. I feel as if I had lived inside of her, and in spite of her hatefulness, esteem and even like her for her incorruptible way of telling the truth. I have not seen Huxley's life yet. It must be delightful, only I can't agree to what seems to be becoming the conventionally accepted view of him, that he possessed the exclusive specialty of living for the truth. A good deal of humbug about that! — at least when it becomes a professional and heroic attitude.

Your base remark about Aguinaldo is clean forgotten, if ever heard. I know you would n't harm the poor man, who, unless Malay human nature is weaker than human nature elsewhere, has pretty surely some surprises up his sleeve for us yet. Best love to you all. Your affectionate

Wm. James.

To Henry W. Rankin.

Edinburgh, *June* 16, 1901.

Dear Mr. Rankin,— I have received all your letters and missives, inclusive of the letter which you think I must have lost, some months back. I professor-ed you because I had read your name printed with that title in a newspaper letter from East Northfield, and supposed that, by courtesy

[1] Booker T. Washington's *Up from Slavery*.

at any rate, that title was conferred on you by a public opinion to which I liked to conform.

I have given nine of my lectures and am to give the tenth tomorrow. They have been a success, to judge by the numbers of the audience (300-odd) and their non-diminution towards the end. No previous "Giffords" have drawn near so many. It will please you to know that I am stronger and tougher than when I began, too; so a great load is off my mind. You have been so extraordinarily brotherly to me in writing of your convictions and in furnishing me ideas, that I feel ashamed of my churlish and chary replies. You, however, have forgiven me. Now, at the end of this first course, I feel my "matter" taking firmer shape, and it will please you less to hear me say that I believe myself to be (probably) permanently incapable of believing the Christian scheme of vicarious salvation, and wedded to a more continuously evolutionary mode of thought. The reasons you from time to time have given me, never better expressed than in your letter before the last, have somehow failed to convince. In these lectures the ground I am taking is this: The mother sea and fountain-head of all religions lie in the mystical experiences of the individual, taking the word mystical in a very wide sense. All theologies and all ecclesiasticisms are secondary growths superimposed; and the experiences make such flexible combinations with the intellectual prepossessions of their subjects, that one may almost say that they have no proper *intellectual* deliverance of their own, but belong to a region deeper, and more vital and practical, than that which the intellect inhabits. For this they are also indestructible by intellectual arguments and criticisms. I attach the mystical or religious consciousness to the possession of an extended subliminal self, with a thin partition through which messages make irruption. We

are thus made convincingly aware of the presence of a sphere of life larger and more powerful than our usual consciousness, with which the latter is nevertheless continuous. The impressions and impulsions and emotions and excitements which we thence receive help us to live, they found invincible assurance of a world beyond the sense, they melt our hearts and communicate significance and value to everything and make us happy. They do this for the individual who has them, and other individuals follow him. Religion in this way is absolutely indestructible. Philosophy and theology give their conceptual interpretations of this experiential life. The farther margin of the subliminal field being unknown, it can be treated as by Transcendental Idealism, as an Absolute mind with a part of which we coalesce, or by Christian theology, as a distinct deity acting on us. Something, not our immediate self, does act on our life! So I seem doubtless to my audience to be blowing hot and cold, explaining away Christianity, yet defending the more general basis from which I say it proceeds. I fear that these brief words may be misleading, but let them go! When the book comes out, you will get a truer idea.

Believe me, with profound regards, your always truly,

WM. JAMES.

To Charles Eliot Norton.

RYE, *June* 26, 1901.

DEAR CHARLES NORTON,— Your delightful letter of June 1st has added one more item to my debt of gratitude to you; and now that the Edinburgh strain is over, I can sit down and make you a reply a little more adequate than heretofore has been possible. The lectures went off most successfully, and though I got tired enough, I feel that I

am essentially tougher and stronger for the old familiar functional activity. My *tone* is changed immensely, and that is the main point. To be actually earning one's salt again, after so many months of listless waiting and wondering whether such a thing will ever again become possible, puts a new heart into one, and I now look towards the future with aggressive and hopeful eyes again, though perhaps not with quite the cannibalistic ones of the youth of the new century.

Edinburgh is great. A strong broad city, and, in its spiritual essence, almost exactly feeling to me like old Boston, *nuclear* Boston, though on a larger, more important scale. People were very friendly, but we had to dodge invitations — *hoffentlich* I may be able to accept more of them next year. The audience was extraordinarily attentive and reactive — I never had an audience so keen to catch every point. I flatter myself that by blowing alternately hot and cold on their Christian prejudices I succeeded in baffling them completely till the final quarter-hour, when I satisfied their curiosity by showing more plainly my hand. Then, I think, I permanently dissatisfied both extremes, and pleased a mean numerically quite small. *Qui vivra verra.* London seemed curiously profane and free-and-easy, not exactly *shabby*, but go-as-you-please, in aspect, as we came down five days ago. Since then I spent a day with poor Mrs. Myers. . . . I mailed you yesterday a notice I wrote in Rome of him.[1] He "looms" upon me after death more than he did in life, and I think that his forthcoming book about "Human Personality" will probably rank hereafter as "epoch-making."

At London I saw Theodora [Sedgwick] and the W. Dar-

[1] "Frederick Myers's Services to Psychology." Reprinted in *Memories and Studies.*

wins. Theodora was as good and genial as ever, and Sara [Darwin] looked, I thought, wonderfully "distinguished" and wonderfully little changed considering the length of intervening years and the advance of the Enemy. I was too tired to look up Leslie Stephen, or anyone else save Mrs. John Bancroft when in London, although I wanted much to see L. S. The first volume of his "Utilitarians" seems to me a wonderfully spirited performance — I have n't yet got at the other two.

I am hoping to get off to Nauheim tomorrow, leaving Alice and Harry to follow a little later. I confess that the Continent "draws" me again. I don't know whether it be the essential identity of soul that expresses itself in English things, and makes them seem known by heart already and intellectually dead and unexciting, or whether it is the singular lack of visible *sentiment* in England, and absence of "charm," or the oppressive ponderosity and superfluity and prominence of the unnecessary, or what it is, but I'm blest if I ever wish to be in England again. Any continental country whatever stimulates and refreshes vastly more, in spite of so much strong picturesqueness here, and so beautiful a Nature. England is ungracious, unamiable and heavy; whilst the Continent is everywhere light and amiably quaint, even where it is ugly, as in many elements it is in Germany. To tell the truth, I long to steep myself in America again and let the broken rootlets make new adhesions to the native soil. A man coquetting with too many countries is as bad as a bigamist, and loses his soul altogether.

I suppose you are at Ashfield and I hope surrounded, or soon to be so, by more children than of late, and all well and happy. Don't feel too bad about the country. We 've thrown away our old privileged and prerogative position

among the nations, but it only showed we were less sincere about it than we supposed we were. The eternal fight of liberalism has now to be fought by us on much the same terms as in the older countries. We have still the better chance in our freedom from all the corrupting influences from on top from which they suffer.— Good-bye and love from both of us, to you all. Yours ever faithfully,

WM. JAMES.

To Nathaniel S. Shaler.

[1901?]

DEAR SHALER,— Being a man of methodical sequence in my reading, which in these days is anyhow rather slower than it used to be, I have only just got at your book.[1] Once begun, it slipped along "like a novel," and I must confess to you that it leaves a good taste behind; in fact a sort of *haunting* flavor due to its individuality, which I find it hard to explain or define.

To begin with, it does n't seem exactly like you, but rather like some quiet and conscientious old passive contemplator of life, not bristling as you are with "points," and vivacity. Its light is dampened and suffused — and all the better perhaps for that. Then it is essentially a confession of faith and a religious attitude — which one does n't get so much from you upon the street, although even there 't is clear that you have that within which passeth show. The optimism and healthy-mindedness are yours through and through, so is the wide imagination. But the moderate and non-emphatic way of putting things is not; nor is the absence of any "American humor." So I don't know just when or where or how you wrote it. I can't

[1] *The Individual, A Study of Life and Death.* New York, 1900. This letter is reproduced from the *Autobiography* of N. S. Shaler, where it has already been published.

place it in the Museum or University Hall. Probably it was in Quincy Street, and in a sort of Piperio-Armadan trance! Anyhow it is a sincere book, and tremendously impressive by the gravity and dignity and peacefulness with which it suggests rather than proclaims conclusions on these eternal themes. No more than you can I believe that death is due to selection; yet I wish you had framed some hypothesis as to the physico-chemical necessity thereof, or discussed such hypotheses as have been made. I think you deduce a little too easily from the facts the existence of a general guiding tendency toward ends like those which our mind sets. We never know what ends may have been kept from realization, for the dead tell no tales. The surviving witness would in any case, and whatever he were, draw the conclusion that the universe was planned to make him and the like of him succeed, for it actually did so. But your argument that it is millions to one that it did n't do so by chance does n't apply. It would apply if the witness had preëxisted in an independent form and framed his scheme, and then the world had realized it. Such a coincidence would prove the world to have a kindred mind to his. But there has been no such coincidence. The world has come but once; the witness is there after the fact and simply approves, dependently. As I understand improbability, it only exists where independents coincide. Where only one fact is in question, there is no relation of "probability" at all. I think, therefore, that the excellences we have reached and now approve may be due to no general design but merely to a succession of the short designs we actually know of, taking advantage of opportunity, and adding themselves together from point to point. We are all you say we are, as heirs; we are a mystery of condensation, and yet of extrication and individuation, and we must worship

the soil we have so wonderfully sprung from. Yet I don't think we are necessitated to worship it as the Theists do, in the shape of one all-inclusive and all-operative designing power, but rather like polytheists, in the shape of a collection of beings who have each contributed and are now contributing to the realization of ideals more or less like those for which we live ourselves. This more pluralistic style of feeling seems to me both to allow of a warmer sort of loyalty to our past helpers, and to tally more exactly with the mixed condition in which we find the world as to its ideals. What if we did come where we are by chance, or by mere fact, with no one general design? What is gained, is gained, all the same. As to what may have been lost, who knows of it, in any case? or whether it might not have been much better than what came? But if it might, that need not prevent *us* from building on what *we* have.

There are lots of impressive passages in the book, which certainly will live and be an influence of a high order. Chapters 8, 10, 14, 15 have struck me most particularly.

I gave at Edinburgh two lectures on "The Religion of Healthy-Mindedness," contrasting it with that of "the sick soul." I shall soon have to quote your book as a healthy-minded document of the first importance, though I believe myself that the sick soul must have its say, and probably carries authority too. . . . Ever yours,

WM. JAMES.

To Miss Frances R. Morse.

NAUHEIM, *July* 10, 1901.

DEAREST FANNY,— Your letter of June 28th comes just as I was working myself up to a last European farewell to you, anyhow, the which has far more instigative spur now, with your magnificent effusion in my hands. Dear Fanny,

whatever you do, don't *die* before our return! In these two short years so many of my best friends have been mown down, that I feel uncertainty everywhere, and gasp till the interval is over. John Ropes, Henry Sidgwick, F. Myers, T. Davidson, Carroll Everett, Edward Hooper, John Fiske, all intimate and valuable, some of them extremely so, and the circle grows ever smaller and will grow so to the end of one's own life. Now comes Whitman, whom I never knew very well, but whom I always liked thoroughly, and wish I had known better. . . . It will be interesting to know what new turn it will give to S. W.'s existence. I have n't the least idea how it will affect her outward life. Doubtless she will be freer to come abroad; but I hope and trust she will not be taking to staying any time in London or Paris, in the brutal cynical atmosphere of which places her little eagerness and efflorescences and cordialities would receive no such sympathetic treatment as they do with us, until she had stayed long enough for people to know her thoroughly and conquered a position by living down the first impression. Nothing so *anti-English* as S. W.'s whole "sphere." So keep her at home — with occasional sallies abroad; and if she must ever winter abroad, let it be in delightful slipshod old Rome! All which, as you perceive, is somewhat confidential. I trust that the present failure of health with her is something altogether transient, and that she will keep swimming long after everyone else has put into shore.

Which simile reminds me of Mrs. Holmes's panel, with its superb inscription.[1] What a sense she has for such things!

[1] Mrs. O. W. Holmes had used the following translation of an epitaph in the Greek Anthology:—

> A shipwrecked sailor buried on this coast
> Bids thee take sail.
> Full many a gallant ship, when we were lost,
> Weathered the gale.

and how I thank you for quoting it! With your and her permission, I shall make a vital use of it in a future book. It sums up the attitude towards life of a good philosophic pluralist, and that is what, in my capacity of author of that book, I am to be. I thank you also for the reference to I Corinthians, 1, 28, etc.[1] I had never expressly noticed that text; but it will make the splendidest motto for Myers's two posthumous volumes, and I am going to write to Mrs. Myers to suggest the same. I thank you also for your sympathetic remarks about my paper on Myers. Fifty or a hundred years hence, people will know better than now whether his instinct for truth was a sound one; and perhaps will then pat me on the back for backing him. At present they give us the cold shoulder. We are righter, in any event, than the Münsterbergs and Jastrows are, because we don't undertake, as a condition of our investigating phenomena, to bargain with them that they shan't upset our "presuppositions."

It is a beautiful summer morning, and I write under an awning on the high-perched corner balcony of the bedroom in which we live, of a corner house on the edge of the little town, with houses on the west of us and the fertile country spreading towards the east and south. A lovely region, though a climate terribly *flat*. I expect to take my last bath today, and to get my absolution from the terrible Schott; whereupon we shall leave tomorrow morning for Strassburg and the Vosges, for a week of touring up in higher air, and thence, *über* Paris, as straight as may be for Rye. I keep in a state of subliminal excitement over our sailing on the 31st. It seems too good to be really possible. Yet the ratchet of time will work along its daily cogs, and

[1] "And base things of the world and things which are despised hath God chosen, yes, and things which are not, to bring to naught things that are."

doubtless bring it safe within our grasp. Last year I felt no distinctly beneficial effect from the baths. This year it is distinct. I have, in other words, continued pretty steadily getting better for four months past; so it is evident that I am in a genuinely ameliorative phase of my existence, of which the acquired momentum may carry me beyond any living man of my age. At any rate, I set no limits now!

When we return I shall go straight up to Chocorua to the Salters'. What I *crave* most is some wild American country. It is a curious organic-feeling need. One's social relations with European landscape are entirely different, everything being so fenced or planted that you can't lie down and sprawl. Kipling, alluding to the "bleeding raw" appearance of some of our outskirt settlements, says, "Americans don't mix much with their landscape as yet." But we mix a darned sight more than Europeans, so far as our individual organisms go, with our camping and general wild-animal personal relations. Thank Heaven that our Nature is so much less "redeemed"! . . .

You see, Fanny, that we are in good spirits on the whole, although my poor dear Alice has long sick-headaches that consume a good many days — she is just emerging from a bad one. Happiness, I have lately discovered, is no positive feeling, but a negative condition of freedom from a number of restrictive sensations of which our organism usually seems to be the seat. When they are wiped out, the clearness and cleanness of the contrast is happiness. This is why anæsthetics make us so happy. But don't you take to drink on that account! Love to your mother, Mary, and all. Write to us no more. How happy *that* responsibility gone must make you! We both send warmest love,

W. J.

To Henry James.

[Post-card]

BAD-NAUHEIM, *July* 11, [1901].

Your letter and paper, with the shock of John Fiske's death, came yesterday. It is too bad, for he had lots of good work in him yet, and is a loss to American letters as well as to his family. Singularly simple, solid, honest creature, he will be hugely missed by many! Everybody seems to be going! *We* stay. Life here is absolutely monotonous, but very sweet. The country is so innocently pretty. I sit up here on a terrace-restaurant, looking down on park and town, with the leaves playing in the warm breeze above me, and the little Gothic town of Friedberg only a mile off, in the midst of the great fertile plain all chequer-boarded with the different tinted crops and framed in a far-off horizon of low hills and woods. Alice and Harry, kept in by the heat, come later. He went for a distant walk yesterday P.M. and, not returning till near eleven, we thought he might have got lost in the woods. Yale beat the University race, *but* Bill's four[-oared crew] beat the Yale four. On such things is human contentment based. The baths stir up my aortic feeling and make me depressed, but I've had 6 of them, and the rest will pass quickly. Love.

W. J.

To E. L. Godkin.

BAD-NAUHEIM, *July* 25, 1901.

DEAR GODKIN,— Yours of the 9th, which came duly, gave me great pleasure, first because it showed that your love for me had not grown cold, and, second, because it seemed to reveal in you tendencies towards sociability at large which are incompatible with a very alarming condition of health. Nothing can give us greater pleasure than

to come and see you before we sail. We shall stick here, probably, for a fortnight longer, then go for a week to the Hartz mountains to brace up a little — the baths being very debilitating and the air of Nauheim sedative. Then straight to Rye until we sail — on August 31st. I hope that you enjoy the "New Forest" — the "Children" thereof, by Capt. Mayne Reid, I think, was one of my most mysteriously impressive books about the age of ten. But I fear that there is not much primeval forest to be seen there nowadays. Nauheim is a sweet little place. One never sees a soldier and would n't know that *Militarismus* existed. There are two policemen, one of them an old fellow of 70 who shuffles along to keep his weak knees from giving way. I went on business to the police office t' other day. The building stood in a fine cabbage garden, and over the first door one met on entering stood the word *Küche*[1] in large letters. Quite like the old idyllic pre-Sadowan German days. My heart is getting *well!* I made an excursion to Homburg yesterday, with J. B. Warner of Cambridge, counsellor at law, and general disputant. For about six hours we discussed the Philippine question, he damning the anti-Imperialists — yet my thoracic contents remained as solid as if cast in Portland cement. Six months ago I should have had the wildest commotion there. Congratulate me! Kindest regards to you both, in which my wife joins. Yours ever affectionately,

Wm. James.

It should perhaps be explained that E. L. Godkin had had a cerebral hemorrhage the year before. It had left him clear in mind, but a permanent invalid, with little power of locomotion. James spent several days with him at Castle

[1] Kitchen.

Malwood near Stony Cross before he sailed for home; and when he was in England again the next year, he repeated the visit.

To E. L. Godkin.

LAMB HOUSE, *Aug.* 29, 1901.

MY DEAR GODKIN,— Just a line to bid you both farewell! We leave for London tomorrow morning and at four on Saturday we shall be ploughing the deep. All goes well, save that the wife has sprained her ankle, and with the "firmness" that characterizes her lovely sex insists on hobbling about and doing all the packing. I shan't be aisy till I see her in her berth.

After all, in spite of you and Henry, and all Americophobes, I 'm glad I 'm going back to my own country again. Notwithstanding its "humble"ness, its fatigues, and its complications, there 's no place like home — though I think the New Forest might come near it as a substitute. England in general is too padded and cushioned for my rustic taste.

The most elevating *moral* thing I 've seen during these two years abroad, after Myers's heroic exit from this world at Rome last winter, has been the gentleness and cheerful spirit with which you are still able to remain in it after such a blow as you have received. Who could suppose so much public ferocity to cover so much private sweetness? Seriously speaking, it is more edifying to us others, dear Godkin, than you yourself can understand it to be, and I for one have learned by the example. I pray that your winter problems may gradually solve themselves without perplexity, and that next spring may find you relieved of all this helplessness. It is a very slow progress, with many steps backwards, but if the length of the forward steps

preponderates, one may be well content. Good-bye and bless you both. Affectionately yours,

Wm. James.

James returned to America in early September, in advance of the beginning of the College term. But from this time on he limited his teaching to one half-course during the year. His intention was to husband his strength for writing. The course which he offered during the first half of the College year was accordingly announced as a course on "The Psychological Elements of Religious Life." By the end of the winter, the second series of Gifford lectures, constituting the last half of the "Varieties," had been written out.

To Miss Pauline Goldmark.

Silver Lake, N. H., *Sept.* 14, 1901.

Dear Pauline,— Your kind letter (excuse pencil — pen won't write) appears to have reached London after our departure and has just followed us hither. I had hoped for a word from you, first at Nauheim, then on the steamer, then at Cambridge; but this makes everything right. How good to think of you as the same old loveress of woods and skies and waters, and of your Bryn-Mawr friends. May none of the lot of you ever grow insufficient or forsake each other! The sight of you sporting in Nature's bosom once lifted me into a sympathetic region, and made a better boy of me in ways which it would probably amuse and surprise you to learn of, so strangely are characters useful to each other, and so subtly are destinies intermixed. But with you on the mountain-tops of existence still, and me apparently destined to remain grubbing in the cellar, we seem far enough apart at present and may have to remain so.

Alas! how brief is life's glory, at the best. I can't get to Keene Valley this year, and [may] possibly never get there. Give a kindly thought, my friend, to the spectre who once for a few times trudged by your side, and who would do so again if he could. I 'm a "motor," and morally ill-adapted to the game of patience. I have reached home in pretty poor case, but I think it 's mainly "nerves" at present, and therefore remediable; so I live on the future, but keep my expectations modest. Two years away has been too long, and the "strangeness" which I dreaded (from past experience of it) covers all things American as with a veil. Pathetic and poverty-stricken is all I see! This will pass away, but I don't want good things to pass away also, so I beseech you, Pauline, to sit down and write me a good intimate letter telling me what your life and interest were in New York last winter.

I am very sorry to hear of your sister Susan's illness, and pray that the summer will set her right. Did you see much of Miller this summer? I hate to think of his having grown so delicate! Did you see Perry again? He was at the Putnam Camp? How is Adler after his *Cur?* — or is he not yet back? What have you read? What have you cared for? Be indulgent to me, and write to me here — I stay for 10 days longer — the family — all well — remain in Cambridge. I find letters a great thing to keep one from slipping out of life.

Love to you all! Your

W. J.

The next letter was written across the back of a circular invitation to join the American Philosophical Association, then being formed, of which Professor Gardiner was Secretary.

To H. N. Gardiner.

CAMBRIDGE, *Nov.* 14, 1901.

DEAR GARDINER,— I am still pretty poorly and can't "jine" anything — but, apart from that, I don't foresee much good from a Philosophical Society. Philosophical discussion proper only succeeds between intimates who have learned how to converse by months of weary trials and failure. The philosopher is a lone beast dwelling in his individual burrow.— Count me *out!* [1] — I hope all goes well with you. I expect to get well, but it needs *patience*.

WM. JAMES.

On April 1, 1902, James sailed for England, to deliver the second "course" of his Gifford Lectures in Edinburgh.

To F. C. S. Schiller.

HATLEY ST. GEORGE,
TORQUAY, *Apr.* 20, 1902.

MY DEAR SCHILLER,— I could shed tears that you should have been so near me and yet been missed. I got your big envelope on Thursday at the hotel, and your two other missives here this morning. Of the Axioms paper I have only read a sheet and a half at the beginning and the superb conclusion which has just arrived. I shall fairly *gloat* upon the whole of it, and will write you my impressions and criticisms, if criticisms there be. It is an uplifting thought that truth is to be told at last in a radical and attention-compelling manner. I think I know, though, how the attention of many will find a way not to be compelled — their will is so set on having a technically and artificially and *professionally* expressed system, that all talk carried on as yours is on principles of common-sense activity is as remote

[1] Later, James did join, and was elected president.

and little worthy of being listened to as the slanging each other of boys in the street as we pass. Men disdain to notice that. It is only after our (*i.e.* your and my) general way of thinking gets organized enough to become a regular part of the *bureaucracy* of philosophy that we shall get a serious hearing. Then, I feel inwardly convinced, our day will have come. But then, you may well say, the brains will be out and the man will be dead. Anyhow, *vive* the Anglo-Saxon amateur, disciple of Locke and Hume, and *pereat* the German professional!

We are here for a week with the Godkins — poor old G., once such a power, and now an utter wreck after a stroke of paralysis three years ago. Beautiful place, southeast gale, volleying rain and streaming panes and volumes of soft sea-laden wind.

I hope you are not serious about an Oxford degree for your humble servant. If you are, pray drop the thought! I am out of the race for all such vanities. Write me a degree on parchment and send it yourself — in any case it would be but your award! — and it will be cheaper and more veracious. I *had* to take the Edinburgh one, and accepted the Durham one to please my wife. Thank you, no coronation either! I am a poor New Hampshire rustic, in bad health, and long to get back, after four summers' absence, to my own cottage and children, and never come away again for lectures or degrees or anything else. It all depends on a man's age; and after sixty, if ever, one feels as if one ought to come to some sort of equilibrium with one's native environment, and by means of a regular life get one's small message to mankind on paper. That nowadays is my only aspiration. The Gifford lectures are all facts and no philosophy — I trust that you may receive the volume by the middle of June.

When, oh, when is your volume to appear? The sheet you send me leaves off just at the point where Boyle-Gibson begins to me to be most interesting! Ever fondly yours,

Wm. James.

Your ancient President, Schurman, was also at Edinburgh getting LL. D'd. He is conducting a campaign in favor of Philippino independence with masterly tactics, which reconcile me completely to him, laying his finger on just the right and telling points.

To Charles Eliot Norton.

Lamb House, Rye, *May* 4, 1902.

Dear Norton,— I hear with grief and concern that you have had a bad fall. In a letter received this morning you are described as better, so I hope it will have had no untoward consequences beyond the immediate shock. We need you long to abide with us in undiminished vigor and health. Our voyage was smooth, though cloudy, and we found Miss Ward a very honest and lovable girl. Henry D. Lloyd, whose name you know as that of a state-socialist writer, sat opposite to us, and proved one of the most "winning" men it was ever my fortune to know.

We went to Stratford for the first time. The absolute extermination and obliteration of every record of Shakespeare save a few sordid material details, and the general suggestion of narrowness and niggardliness which ancient Stratford makes, taken in comparison with the way in which the spiritual quantity "Shakespeare" has mingled into the soul of the world, was most uncanny, and I feel ready to believe in almost any mythical story of the authorship. In fact a visit to Stratford now seems to me the strongest appeal a Baconian can make. The country round about was exquisite. Still more so the country round about

Torquay, where we stayed with the Godkins for eight days — he holding his own, as it seemed to me, but hardly improving, she earning palms of glory by her strength and virtue. A regular little trump! They have taken for the next two months the most beautiful country place I ever saw, occupying an elbow of the Dart, and commanding a view up and down. We are here for but a week, my lectures beginning on the 13th. H. J. seems tranquil and happy in his work, though he has been much pestered of late by gout.

I suppose you are rejoicing as much as I in the public interest finally aroused in the Philippine conquest. A personal scandal, it seems, is really the only thing that will wake the ordinary man's attention up. It should be the first aim of every good leader of opinion to rake up one on the opposite side. It should be introduced among our Faculty methods!

Don't think, dear Norton, that you must answer this letter, which only your accident has made me write. We shall be home so soon that I shall see you face to face. The wife sends love, as I do, to you all. No warm weather whatever as yet — I am having chilblains!! Ever affectionately yours,

WM. JAMES.

To Mrs. Henry Whitman.

R.M.S. IVERNIA, *June* 18, 1902.

DEAR MRS. WHITMAN,— We ought to be off Boston tonight. After a cold and wet voyage, including two days of head-gale and heavy sea, and one of unbroken fog with lugubriously moo-ing fog-horn, the sun has risen upon American weather, a strong west wind like champagne, blowing out of a saturated blue sky right in our teeth, the sea all effervescing and sparkling with white caps and lace,

the strong sun lording it in the sky, and hope presiding in the heart. What more natural than to report all this happy turn of affairs to you, buried as you probably still are in the blankets of the London atmosphere, beautiful opalescent blankets though they be, and (when one's vitals once are acclimated) yielding more wonderful artistic effects than anything to be seen in America. "C'est le pays de la couleur," as my brother is fond of saying in the words of Alphonse Daudet! But no matter for international comparisons, which are the least profitable of human employments. Christ died for us all, so let us all be as we are, save where we want to reform ourselves. (The only unpardonable crime is that of wanting to reform *one another*, after the fashion of the U. S. in the Philippines.) . . . Your sweet letter of several dates reached us just before we left Edinburgh — excuse the insipid adjective "sweet," which after all does express something which less simple vocables may easily miss — and gave an impression of harmony and inner health which it warms the heart to become sensible of. I understand your temptation to stay over, but I also understand your temptation to get back; and I imagine that more and more you will solve the problem by a good deal of alternation in future years. It is curious how utterly distinct the three countries of England, Ireland and Scotland are, which we so summarily lump together — Scotland so democratic and so much like New England in many respects. But it would be a waste of time for you to go there. Keep to the South and spend one winter in Rome, before you die, and a spring in the smaller Italian cities!

I hope that Henry will have managed to get you and Miss Tuckerman to Rye for a day — it is so curiously quaint and characteristic. I had a bad conscience about leaving him, for I think he feels lonely as he grows old, and friends

pass over to the majority. He and I are so utterly different in all our observances and springs of action, that we can't rightly judge each other. I even feel great shrinking from urging him to pay us a visit, fearing it might yield him little besides painful shocks — and, after all, what besides pain and shock *is* the right reaction for anyone to make upon our vocalization and pronunciation? The careful consonants and musical cadences of the Scotchwomen were such a balm to the ear! I wish that you and poor Henry could become really intimate. He is at bottom a very tender-hearted and generous being! No more paper! so I cross! I wish when we once get settled again at Chocorua that we might enclose you under our roof, even if only for one night, on your way to or from the Merrimans. I should like to show you true simplicity. [*No signature.*]

The Gifford Lectures were published as "The Varieties of Religious Experience, a Study in Human Nature," in June, 1902. The immediate "popularity" of this psychological survey of man's religious propensities was great; and the continued sales of the book contributed not a little to relieve James of financial anxiety during the last years of his life.

The cordiality with which theological journals and private correspondents of many creeds greeted the "Varieties," as containing a fair treatment of facts which other writers had approached with a sectarian or anti-theological bias, was striking. James was amused at being told that the book had "supplied the protestant pulpits with sermons for a twelve-month." Regarding himself as "a most protestant protestant," as he once said, he was especially pleased by the manner in which it was received by Roman Catholic reviewers.

Certain philosophical conclusions were indicated broadly in the "Varieties" without being elaborated. The book was a survey, an examination, of the facts. James had originally conceived of the Gifford appointment as giving him "an opportunity for a certain amount of psychology and a certain amount of metaphysics," and so had thought of making the first series of lectures descriptive of man's religious propensities and the second series a metaphysical study of their satisfaction through philosophy. The psychological material had grown to unforeseen dimensions, and it ended by filling the book. The metaphysical study remained to be elaborated; and to such work James now turned.

XIV

1902–1905

The Last Period (I) — Philosophical Writing — Statements of Religious Belief

James now limited his teaching in Harvard University, as has been said, to half a course a year and tried to devote his working energies to formulating a statement of his philosophical conceptions. For two years he published almost nothing; then the essays which were subsequently collected in the volumes called "Pragmatism," "The Pluralistic Universe," "The Meaning of Truth," and "Essays in Radical Empiricism," began to appear in the philosophic journals, or were delivered as special lectures. Whenever he accepted invitations to lecture outside the College, as he still did occasionally, it was with the purpose of getting these conceptions expressed and of throwing them into the arena of discussion. But demands which correspondents and callers from all parts of the globe now made on his time and sympathy were formidable, for he could not rid himself of the habit of treating the most trivial of these with consideration, or acquire the habit of using a secretary. In this way there continued to be a constant drain on his strength. "It is probably difficult [thus he wrote wearily to Mr. Lutoslawski, who had begged him to collaborate with him on a book in 1904] for a man whose cerebral machine works with such facility as yours does to imagine the kind of consciousness of men like Flournoy and myself. The background of my consciousness, so far as my own achievements go, is composed of a *sense of impossibility* — a sense well warranted by the facts. For instance, two years ago, the 'Varieties'

being published, I decided that everything was cleared and that my duty was immediately to begin writing my metaphysical system. Up to last October, when the academic year began, I had written some 200 pages of *notes*, *i.e.* disconnected *brouillons*. I hoped this year to write 400 or 500 pages of straight composition, and could have done so without the interruptions. As a matter of fact, with the best will in the world, I have written exactly 32 pages! For an academic year's work, that is not brilliant! You see that, when I refuse your request, it is, after a fashion, in order to save my own life. My working day is anyhow, *at best*, only three hours long — by working I mean writing and reading philosophy." This estimate of his "notes" was, as always, self-deprecatory; but there was no denying a great measure of truth to the statement. Frequently his health made it necessary for him to escape from Cambridge and his desk. These incidents will be noted separately wherever the context requires.

Yet in spite of these difficulties and notwithstanding his complaints of constant frustration, the spirit with which James still did his work emerges from the essays of this time as well as from his letters. It was as if the years that had preceded had been years of preparation for just what he was now doing. At the age of sixty-three he turned to the formulation of his empirical philosophy with the eagerness of a schoolboy let out to play. Misunderstanding disturbed him only momentarily, opposition stimulated him, he rejoiced openly in the controversies which he provoked, and engaged in polemics with the good humor and vigor that were the essence of his genius. His "truth" must prevail! the Absolute should suffer its death-blow! Flournoy, Bergson, Schiller, Papini, and others too were "on his side." He made merry at the expense of his critics, or bewailed

the perversity of their opposition; but he always encouraged them to "lay on." The imagery of contest and battle appeared in the letters which he threw off, and he expressed himself as freely as only a man can who has outgrown the reserves of his youth.

To Henry L. Higginson.

CHOCORUA, *July* 3, 1902.

DEAR HENRY,— Thanks for your letter of the other day, etc. Alice tells me of a queer conversation you and she had upon the cars. I am not anxious about money, beyond wishing not to live on capital. . . . As I have frequently said, I mean to support you in your old age. In fact the hope of that is about all that I now live for, being surfeited with the glory of academic degrees just escaped, like this last one which, in the friendliness of its heart, your [Harvard] Corporation designed sponging upon me at Commencement.[1] Boil it and solder it up from the microbes, and it may do for another year, if I am not in prison! The friendliness of such recognition is a delightful thing to a man about to graduate from the season of his usefulness. "La renommé vient," as I have heard John La Farge quote, "à ceux qui ont la patience d'attendre, et s'accroit à raison de leur imbecillité." Best wishes to you all. Yours ever,

WM. JAMES.

To Miss Grace Norton.

CHOCORUA, *Aug.* 29, 1902.

MY DEAR GRACE,— Will you kindly let me know, by the method of effacement, on the accompanying post-card,

[1] Although James had received the usual hint that Harvard intended to confer an honorary degree upon him, he had absented himself from both the honors and fatigues of Commencement time. The next year he was present, and the LL.D. was conferred.

whether the box from Germany of which I wrote you some time ago has or has not yet been left at your house. I paid the express, over twenty dollars, on it three weeks ago, directing it to be left with you.

The ice being thus broken, let me ramble on! How do-ist thou? And how is the moist and cool summer suiting thee? I hope, well! It has certainly been a boon to most people. Our house has been full of company of which tomorrow the last boys will leave, and I confess I shall enjoy the change to no responsibility. The scourge of life is *responsibility* — always there with its scowling face, and when it ceases to someone else, it begins to yourself, or to your God, if you have one. Consider the lilies, how free they are from it, and yet how beautiful the expression of their face. Especially should those emerging from "nervous prostration" be suffered to be without it — they have trouble enough in any case. I am getting on famously, but for that drawback, on which my temper is liable to break; but I *walk* somewhat as in old times, and that is the main corner to have turned. The country seems as beautiful as ever — it is good that, when age takes away the zest from so many things, it seems to make no difference at all in one's capacity for enjoying landscape and the aspects of Nature. We are all well, and shall very soon be buzzing about Irving Street as of yore. Keep well yourself, dear Grace; and believe me ever your friend,

Wm. James.

To this word about enjoying the aspects of nature may be added a few lines from a letter to his son William, which James wrote from Europe in 1900: —

"Scenery seems to wear in one's consciousness better than any other element in life. In this year of much solemn

and idle meditation, I have often been surprised to find what a predominant part in my own spiritual experience it has played, and how it stands out as almost the only thing the memory of which I should like to carry over with me beyond the veil, unamended and unaltered. From the midst of every thing else, almost, *surgit amari aliquid;* but from the days in the open air, never any bitter whiff, save that they are gone forever."

To Miss Frances R. Morse.

STONEHURST,
INTERVALE, N. H., *Sept.* 18, 1902.

DEAREST FANNY,— How long it is since we have exchanged salutations and reported progress! Happy the country which is without a history! *I* have had no history to communicate, and I hope that you have had none either, and that the summer has glided away as happily for you as it has for us. Now it begins to fade towards the horizon over which so many ancient summers have slipped, and our household is on the point of "breaking up" just when the season invites one most imperiously to stay. *Dang* all schools and colleges, say I. Alice goes down tomorrow (I being up here with the Merrimans only for one day) to start Billy for Europe — he will spend the winter at Geneva University — and to get "the house" ready for our general reception on the 26th. I may possibly make out to stay up here till the Monday following, and spend the interval of a few days by myself among the mountains, having stuck to the domestic hearth unusually tight all summer. . . .

We have had guests — too many of them, rather, at one time, for me — and a little reading has been done, mostly philosophical technics, which, by the strange curse laid upon Adam, certain of his descendants have been doomed

to invent and others, still more damned, to learn. But I 've also read Stevenson's letters, which everybody ought to read just to know how charming a human being can be, and I 've read a good part of Goethe's *Gedichte* once again, which are also to be read, so that one may realize how absolutely healthy an organization may every now and then eventuate into this world. To have such a lyrical gift and to treat it with so little solemnity, so that most of the output consists of mere escape of the over-tension into bits of occasional verse, irresponsible, unchained, like smoke-wreaths! — it *du* give one a great impression of personal power. In general, though I 'm a traitor for saying so, it seems to me that the German race has been a more massive organ of expression for the travail of the Almighty than the Anglo-Saxon, though we did seem to have something more like it in Elizabethan times. Or are clearness and dapperness the absolutely final shape of creation? Good-bye! dear Fanny — you see how mouldy I am temporarily become. The moment I take my pen, I can write in no other way. Write thou, and let me know that things are greener and more vernal where you are. Alice would send much love to you, were she here. Give mine to your mother, brother, and sister-in-law, and all. Your loving,

W. J.

To Henry L. Higginson.

CAMBRIDGE, MASS., *Nov.* 1, 1902.

DEAR HENRY,— I am emboldened to the step I am taking by the consciousness that though we are both at least sixty years old and have known each other from the cradle, I have never but once (or possibly twice) traded on your well-known lavishness of disposition to swell any "subscription" which I was trying to raise.

Now the doomful hour has struck. The altar is ready, and I take the victim by the ear. I choose you for a victim because you still have some undesiccated human feeling about you and can think in terms of pure charity — for the love of God, without ulterior hopes of returns from the investment.

The subject is a man of fifty who can be recommended to no other kind of a benefactor. His story is a long one, but it amounts to this, that Heaven made him with no other power than that of thinking and writing, and he has proved by this time a truly pathological inability to keep body and soul together. He is abstemious to an incredible degree, is the most innocent and harmless of human beings, is n't propagating his kind, has never had a dime to spend except for vital necessities, and never has had in his life an hour of what such as *we* call freedom from care or of "pleasure" in the ordinary exuberant sense of the term. He is refinement itself mentally and morally; and his writings have all been printed in first-rate periodicals, but are too scanty to "pay." There 's no excuse for him, I admit. But God made him; and after kicking and cuffing and prodding him for twenty years, I have now come to believe that he ought to be treated in charity pure and simple (even though that be a vice) and I want to guarantee him $350 a year as a pension to be paid to the Mills Hotel in Bleecker Street, New York, for board and lodging and a few cents weekly over and above. I will put in $150. I have secured $100 more. Can I squeeze $50 a year out of you for such a non-public cause? If not, don't reply and forget this letter. If "ja" and you think you really can afford it, and it is n't wicked, let me know, and I will dun you regularly every year for the $50. Yours as ever,

Wm. James.

It is a great compliment that I address you. Most men say of such a case, "Is the man deserving?" Whereas the real point is, "Does he need us?" What is deserving nowadays?

The beneficiary of this appeal was that same unfulfilled promise of a metaphysician who appeared as "X" on page 292 of the first volume — a man upon whom, in Cicero's phrase, none but a philosopher could look without a groan. There were more parallels to X's case than it would be permissible to cite here. James did not often appeal to others to help such men with money, but he did things for them himself, even after it had become evident that they could give nothing to the world in return, and even when they had exhausted his patience. "Damn your half-successes, your imperfect geniuses!" he exclaimed of another who shall be called Z. "I'm tired of making allowances for them and propping them up. . . . Z has never constrained himself in his life. Selfish, conceited, affected, a monster of desultory intellect, he has become now a seedy, almost sordid, old man without even any intellectual residuum from his work that can be called a finished construction; only 'suggestions' and a begging old age." But Z, too, was helped to the end.

To Henri Bergson.

CAMBRIDGE, *Dec.* 14, 1902.

MY DEAR SIR,—I read the copy of your "Matière et Mémoire" which you so kindly sent me, immediately on receiving it, four years ago or more. I saw its great originality, but found your ideas so new and vast that I could not be sure that I fully understood them, although the

style, Heaven knows, was lucid enough. So I laid the book aside for a second reading, which I have just accomplished, slowly and carefully, along with that of the "Données Immédiates," etc.

I think I understand the main lines of your system very well at present — though of course I can't yet trace its proper relations to the aspects of experience of which you do not treat. It needs much building out in the direction of Ethics, Cosmology and Cosmogony, Psychogenesis, etc., before one can apprehend it fully. That I should take it in so much more easily than I did four years ago shows that even at the age of sixty one's mind can grow — a pleasant thought.

It is a work of exquisite genius. It makes a sort of Copernican revolution as much as Berkeley's "Principles" or Kant's "Critique" did, and will probably, as it gets better and better known, open a new era of philosophical discussion. It fills *my* mind with all sorts of new questions and hypotheses and brings the old into a most agreeable liquefaction. I thank you from the bottom of my heart.

The *Hauptpunkt* acquired for me is your conclusive demolition of the dualism of object and subject in perception. I believe that the "transcendency" of the object will not recover from your treatment, and as I myself have been working for many years past on the same line, only with other general conceptions than yours, I find myself most agreeably corroborated. My health is so poor now that work goes on very slowly; but I am going, if I live, to write a general system of metaphysics which, in many of its fundamental ideas, agrees closely with what you have set forth, and the agreement inspires and encourages me more than you can well imagine. It would take far too many words

to attempt any detail, but some day I hope to send you the book.[1]

How good it is sometimes simply to *break away* from all old categories, deny old worn-out beliefs, and restate things *ab initio*, making the lines of division fall into entirely new places!

I send you a little popular lecture of mine on immortality,[2]—no positive theory but merely an *argumentum ad hominem* for the ordinary cerebralistic objection,— in which it may amuse you to see a formulation like your own that the brain is an organ of *filtration* for spiritual life.

I also send you my last book, the "Varieties of Religious Experience," which may some time beguile an hour. Believe, dear Professor Bergson, the high admiration and regard with which I remain, always sincerely yours,

WM. JAMES.

To Mrs. Louis Agassiz.

CAMBRIDGE, *Dec.* 15, 1902.

DEAR MRS. AGASSIZ,— I never dreamed of your replying to that note of mine (of Dec. 5th). If you are replying to all the notes you received on that eventful day, it seems to me a rather heavy penalty for becoming an octogenarian.[3] But glad I am that you replied to mine, and so beautifully. Indeed I do remember the meeting of those two canoes, and the dance, over the river from Manaos; and many an-

[1] "I have been re-reading Bergson's books, and nothing that I have read in years has so excited and stimulated my thought. Four years ago I could n't understand him at all, though I felt his power. I am sure that that philosophy has a great future. It breaks through old *cadres* and brings things into a solution from which new crystals can be got." (From a letter to Flournoy, Jan. 27, 1902.)

[2] The Ingersoll Lecture on *Human Immortality*.

[3] There had been a celebration of Mrs. Agassiz's eightieth birthday at Radcliffe College, of which she was President.

other incident and hour of that wonderful voyage.[1] I remember your freshness of interest, and readiness to take hold of everything, and what a blessing to me it was to have one civilized lady in sight, to keep the memory of cultivated conversation from growing extinct. I remember my own folly in wishing to return home after I came out of the hospital at Rio; and my general greenness and incapacity as a naturalist afterwards, with my eyes gone to pieces. It was all because my destiny was to be a "philosopher" — a fact which then I did n't know, but which only means, I think, that, if a man is good for nothing else, he can at least teach philosophy. But I 'm going to write one book worthy of you, dear Mrs. Agassiz, and of the Thayer expedition, if I am spared a couple of years longer.

I hope you were not displeased at the *applause* the other night, as you went out. *I* started it; if I had n't, someone else would a moment later, for the tension had grown intolerable.

How delightful about the Radcliffe building!

Well, once more, dear Mrs. Agassiz, we both thank you for this beautiful and truly affectionate letter. Your affectionate,

Wm. James.

E. L. Godkin had recently died, and at the date of the next letter a movement was on foot to raise money for a memorial in commemoration of his public services. The money was soon subscribed and the Memorial took shape in the endowment of the Godkin Lectureship at Harvard. James had started discussion of the project at a meeting of the dinner Club and Henry L. Higginson had continued it in a letter to which the following replied.

[1] On the Amazon in 1865–66.

To Henry L. Higginson.

CAMBRIDGE, *Feb.* 8, 1903.

DEAR HENRY,— I am sorry to have given a wrong impression, and made you take the trouble of writing — nutritious though your letters be to receive. My motive in mentioning the Godkin testimonial was pure curiosity, and not desire to promote it. We were ten "liberals" together, and I wanted to learn how many of us had been alienated from Godkin by his temper in spite of having been influenced by his writing. I found that it was just about half and half. I never said — Heaven bear me witness — that I had learned more from G. than from anyone. I said I had got more *political* education from him. You see the "Nation" took me at the age of 22 — you were already older and wickeder. If you follow my advice now, you don't subscribe a cent to this memorial. *I* shall subscribe $100, for mixed reasons. Godkin's "home life" was very different from his life against the world. When a man differed in type from him, and consequently reacted differently on public matters, he thought him a preposterous monster, pure and simple, and so treated him. He could n't imagine a different kind of creature from himself in politics. But in private relations he was simplicity and sociability and affectionateness incarnate, and playful as a young opossum. I never knew his first wife well, but I admire the pluck and fidelity of the second, and I note your chivalrous remarks about the sex, including Mrs. W. J., to whom report has been made of them, making her blush with pleasure.

Don't subscribe, dear Henry. I am not trying to raise subscriptions. You left too early Friday eve. Ever affectionately yours,

W. J.

James's college class finished its work at the end of the first half of the academic year, and in early February he turned for a few days to the thought of a Mediterranean voyage, as a vacation and a means of escape from Cambridge during the bad weather of March. While considering this plan, he cabled M. Bergson to inquire as to the possibility of a meeting in Paris or elsewhere.

To Henri Bergson.

CAMBRIDGE, *Feb.* 25, 1903.

DEAR PROFESSOR BERGSON,— Your most obliging cablegram (with 8 words instead of four!) arrived duly a week ago, and now I am repenting that I ever asked you to send it, for I have been feeling so much less fatigued than I did a month ago, that I have given up my passage to the Mediterranean, and am seriously doubting whether it will be necessary to leave home at all. I *ought* not to, on many grounds, unless my health imperatively requires it. Pardon me for having so frivolously stirred you up, and permit me at least to pay the cost (as far as I can ascertain it) of the despatch which you were so liberal as to send.

There is still a bare possibility (for I am so strongly tempted) that I may, after the middle of March, take a cheaper vessel direct to England or to France, and spend ten days or so in Paris and return almost immediately. In that case, we could still have our interview. I think there must be great portions of your philosophy which you have not yet published, and I want to see how well they combine with mine. *Writing* is too long and laborious a process, and I would not inflict on you the task of answering my questions by letter, so I will still wait in the hope of a personal interview some time.

I am convinced that a philosophy of *pure experience*, such as I conceive yours to be, can be made to work, and will reconcile many of the old inveterate oppositions of the schools. I think that your radical denial (the manner of it at any rate) of the notion that the brain can be in any way the *causa fiendi* of consciousness, has introduced a very sudden clearness, and eliminated a part of the idealistic paradox. But your unconscious or subconscious permanence of memories is in its turn a notion that offers difficulties, seeming in fact to be the equivalent of the "soul" in another shape, and the manner in which these memories "insert" themselves into the brain action, and in fact the whole conception of the difference between the outer and inner worlds in your philosophy, still need to me a great deal of elucidation. But behold me challenging you to answer me *par écrit!*

I have read with great delight your article in the "Revue de Métaphysique" for January, agree thoroughly with all its critical part, and wish that I might see in your *intuition métaphysique* the full equivalent for a philosophy of concepts. *Neither* seems to be a full equivalent for the other, unless indeed the intuition becomes completely mystical (and that I am willing to believe), but I don't think that that is just what *you* mean. The *Syllabus*[1] which I sent you the other day is (I fear), from its great abbreviation, somewhat unintelligible, but it will show you the sort of lines upon which I have been working. I think that a normal philosophy, like a science, must live by hypotheses — I think that the indispensable hypothesis in a philosophy of pure experience is that of many kinds of other experience than ours, that the question of { co-consciousness / conscious synthesis } (its conditions, etc.)

[1] An 8-page *Syllabus* printed for the use of his students in the course on the "Philosophy of Nature" which James was giving during the first half of the college year.

becomes a most urgent question, as does also the question of the relations of what is possible only to what is actual, what is past or future to what is present. These are all urgent matters in your philosophy also, I imagine. How exquisitely you do *write!* Believe me, with renewed thanks for the telegram, yours most sincerely,

WM. JAMES.

To Theodore Flournoy.

CAMBRIDGE, *Apr.* 30, 1903.

MY DEAR FLOURNOY,— I forget whether I wrote you my applause or not, on reading your chapter on religious psychology in the "Archives." I thought it a splendid thing, and well adapted to set the subject in the proper light before students. Abauzit has written to me for authorization to translate my book, and both he and W. J., Junior, have quoted you as assured of his competency. I myself feel confident of it, and have given him the authorization required. Possibly you may supply him with as much of your own translation as you have executed, so that the time you have spent on the latter may not be absolutely lost. "Billy" also says that you have executed a review of Myers's book,[1] finding it a more difficult task than you had anticipated. I am highly curious to see what you have found to say. I, also, wrote a notice of the volumes, and found it exceeding difficult to know how to go at the job. At last I decided just to skeletonize the points of his reasoning, but on correcting the proof just now, what I have written seems deadly flat and unprofitable and makes me wish that I had stuck to my original intention of refusing to review the book at all. The fact is, such a book need not be *criticized* at all at present. It is obviously too soon for it to be either refuted

[1] *Human Personality and its Survival of Bodily Death*, by F. W. H. Myers.

or established by mere criticism. It is a hypothetical construction of genius which must be kept hanging up, as it were, for new observations to be referred to. As the years accumulate these in a more favorable or in a more unfavorable sense, it will tend to stand or to fall. I confess that reading the volumes has given me a higher opinion than ever of Myers's constructive gifts, but on the whole a lower opinion of the objective solidity of the system. So many of the facts which form its pillars are still dubious.[1]

Bill says that you were again convinced by Eusapia,[2] but that the conditions were not satisfactory enough (so I understood) to make the experiments likely to convince absent hearers. Forever baffling is all this subject, and I confess that I begin to lose my interest. Believe me, in whatever difficulties your review of Myers may have occasioned you, you have my fullest sympathy!

Bill has had a perfectly splendid winter in Geneva, thanks almost entirely to your introductions, and to the generous manner in which you took him into your own family. I wish we could ever requite you by similar treatment of Henri, or of *ces demoiselles*. He seems to labor under an apprehension of not being able to make you all believe how appreciative and grateful he is, and he urges me to "Make you understand it" when I write. I imagine that you understand it anyhow, so far as he is concerned, so I simply assure you that *our* gratitude here is of the strongest and sincerest kind. I imagine that this has been by far the most profitable and educative winter of his life, and I rejoice exceedingly that he has obtained in so short a time so com-

[1] "The piles driven into the quicksand are too few for such a structure. But it is essential as a preliminary attempt at methodizing, and will doubtless keep a very honorable place in history." To F. C. S. Schiller, April 8, 1903.

[2] Eusapia Paladino, the Italian "medium." The physical manifestations which occurred during her trance had excited much discussion.

plete a sense of being at home in, and so lively an affection for, the Swiss people and country. (As for *your* family he has written more than once that the Flournoy family seems to be "the finest family" he has ever seen in his life.)

His experience is a good measure of the improvement in the world's conditions. Thirty years ago *I* spent nine months in Geneva — but in how inferior an "Academy," and with what inferior privileges and experiences! Never inside a private house, and only after three months or more familiar enough with other students to be admitted to Zofingue.[1] Ignorant of 1000 things which have come to my son and yours in the course of education. It *is* a more evolved world, and no mistake.

I find myself very tired and unable to work this spring, but I think it will depart when I get to the country, as we soon shall. I am neither writing nor lecturing, and reading nothing heavy, only Emerson's works again (divine things, some of them!) in order to make a fifteen-minute address about him on his centennial birthday. What I want to get at, and let no interruptions interfere, is (at last) my *system of tychistic and pluralistic philosophy of pure experience.*

I wish, and even more ardently does Alice wish, that you and Mrs. Flournoy, and all the children, or any of them, might pay us a visit. I don't *urge* you, for there is so little in America that pays one to come, except sociological observation. But in the big slow steamers, the voyage is always interesting — and once here, how happy we should be to harbor you. In any case, perhaps Henri and one of his sisters will come and spend a year. From the point of view of education, Cambridge is first-rate. Love to you all from us both.

Wm. James.

[1] The name of a student-society.

Late in April came a letter from Henry James in which he spoke, as if with many misgivings, of returning to America for a six months' visit. "I should wish," he said, "to write a book of 'impressions' and to that end get quite away from Boston and New York — really *see* the country at large. On the other hand I don't see myself prowling alone in Western cities and hotels or finding my way about by myself, and it is all darksome and tangled. Some light may break — but meanwhile next Wednesday (awful fact) is my 60th birthday." He had not been in America for more than twenty years, and had never known anything of the country outside of New England and New York.

To Henry James.

CAMBRIDGE, *May* 3, 1903.

. . . Your long and *inhaltsvoll* letter of April 10th arrived duly, and constituted, as usual, an "event." Theodora had already given us your message of an intended visit to these shores; and your letter made Alice positively overflow with joyous anticipations. On my part they are less unmixed, for I feel more keenly a good many of the *désagréments* to which you will inevitably be subjected, and imagine the sort of physical loathing with which many features of our national life will inspire you. It takes a long time to notice such things no longer. One thing, for example, which would reconcile *me* most easily to abandoning my native country forever would be the certainty of immunity, when traveling, from the sight of my fellow beings at hotels and dining-cars having their boiled eggs brought to them, broken by a negro, two in a cup, and eaten with butter. How irrational this dislike is, is proved both by logic, and by the pleasure taken in the custom by the élite of mankind over here. . . . Yet of such irrational sympathies and aversions (quite con-

ventional for the most part) does our pleasure in a country depend, and in your case far more than in that of most men. The *vocalization* of our countrymen is really, and not conventionally, so ignobly awful that the process of hardening oneself thereto is very slow, and would in your case be impossible. It is simply incredibly loathsome. I should hate to have you come and, as a result, feel that you had now *done* with America forever, even in an ideal and imaginative sense, which after a fashion you can still indulge in. As far as your copyright interests go, could n't they be even more effectually and just as cheaply or more cheaply attended to by your [engaging an agent] over here. Alice foresees Lowell [Institute] lectures; but lectures have such an awful side (when not academic) that I myself have foresworn them — it is a sort of prostitution of one's person. This is rather a throwing of cold water; but it is well to realize both sides, and I think I can realize certain things for you better than the sanguine and hospitable Alice does.

Now for the other side, there are things in the American out-of-door nature, as well as comforts indoors that can't be beat, and from which *I* get an infinite pleasure. If you avoided the *banalité* of the Eastern cities, and traveled far and wide, to the South, the Colorado, over the Canadian Pacific to that coast, possibly to the Hawaiian Islands, etc., you would get some reward, at the expense, it is true, of a considerable amount of cash. I think you ought to come in March or April and stay till the end of October or into November. The hot summer months you could pass in an absolutely quiet way — if you wished to — at Chocorua with us, where you could do as much writing as you liked, continuous, and undisturbed, and would (I am sure) grow fond of, as you grew more and more intimate with, the sweet rough country there. After June, 1904, *I* shall be free, to

go and come as I like, for I have fully decided to resign, and nothing would please me so well (if I found then that I could afford it) as to do some of that proposed traveling along with you. I could take you into certain places that perhaps you would n't see alone. Don't come therefore, if you do come, before the spring of 1904!

I have been doing nothing in the way of work of late, and consequently have kept my fatigue somewhat at bay. The reading of the divine Emerson, volume after volume, has done me a lot of good, and, strange to say, has thrown a strong practical light on my own path. The incorruptible way in which he followed his own vocation, of seeing such truths as the Universal Soul vouchsafed to him from day to day and month to month, and reporting them in the right literary form, and thereafter kept his limits absolutely, refusing to be entangled with irrelevancies however urging and tempting, knowing both his strength and its limits, and clinging unchangeably to the rural environment which he once for all found to be most propitious, seems to me a moral lesson to all men who have any genius, however small, to foster. I see now with absolute clearness, that greatly as I have been helped and enlarged by my University business hitherto, the time has come when the remnant of my life must be passed in a different manner, contemplatively namely, and with leisure and simplification for the one remaining thing, which is to report in one book, at least, such impression as my own intellect has received from the Universe. This I mean to stick to, and am only sorry that I am obliged to stay in the University one other year. It is giving up the inessentials which have grown beyond one's powers, for the sake of the duties which, after all, are most essentially imposed on one by the nature of one's powers.

Emerson is exquisite! I think I told you that I have to hold forth in praise of him at Concord on the 25th — in company with Senator Hoar, T. W. Higginson, and Charles Norton — quite a *vieille garde*, to which I now seem to belong. You too have been leading an Emersonian life — though the environment differs to suit the needs of the different psychophysical organism which you present.

I have but little other news to tell you. Charles Peirce is lecturing here — queer being. . . . Boott is in good spirits, and as sociable as ever. Grace Norton ditto. I breakfasted this Sunday morning, as of yore, with Theodora [Sedgwick], who had a bad voyage in length but not in quality, though she lay in her berth the whole time. I can hardly conceive of being willing to travel under such conditions. Otherwise we are well enough, except Peggy, whose poor condition I imagine to result from influenza. Aleck has been regenerated through and through by "bird lore," happy as the day is long, and growing acquainted with the country all about Boston. All in consequence of a neighboring boy on the street, 14 years old and an ornithological genius, having taken him under his protection. Yesterday, all day long in the open air, from seven to seven, at Wayland, spying and listening to birds, counting them, and writing down their names!

I shall go off tomorrow or next day to the country again, by myself, joining Henry Higginson and a colleague at the end of the week, and returning by the 14th for Ph.D. examinations which I hate profoundly. H. H. has bought some five miles of the shore of Lake Champlain adjoining his own place there, and thinks of handing it over to the University for the surveying, engineering, forestry and mining school. He is as liberal-hearted a man as the Lord ever walloped entrails into. . . .

What a devil of a bore your forced purchase of the unnecessary neighboring land must have been. *I* am just buying 150 acres more at Chocorua, to round off our second estate there. Keep well and prolific — everyone speaks praise of your "Better Sort," which I am keeping for the country. . . .

To his Daughter.

FABYANS, N. H., *May* 6, 1903.

SWEET MARY,— Although I wrote to thy mother this P.M. I can't refrain from writing to thee ere I go up to bed. I left Intervale at 3.30 under a cloudy sky and slight rain, passing through the gloomy Notch to Crawford's and then here, where I am lodged in a house full of working men, though with a good clean bedroom. I write this in the office, with an enormous air-tight stove, a parrot and some gold-fish as my companions. I took a slow walk of an hour and a half before supper over this great dreary mountain plateau, pent in by hills and woods still free from buds. Although it is only 1500 feet high, the air is real mountain air, soft and strong at once. I wish that you could have taken that four-hour drive with Topsy [1] and me this morning. You would already be well — it had so healing an influence. Poverty-stricken this New Hampshire country may be — weak in a certain sense, shabby, thin, pathetic — say all that, yet, like "Jenny," it *kissed* me; and it is not *vulgar* — even H. J. can't accuse it of that — or of "stodginess," especially at this emaciated season. It remains pure, and clear and distinguished — Bless it! Once more, would thou hadst been along! I have just been reading Emerson's "Representative Men." What luminous truths he communicates about their home-life — for instance: "Nature

[1] The horse.

never sends a Great Man into the planet without confiding the secret to another soul" — namely your mother's! How he hits her off, and how I recognized whom he meant immediately. Kiss the dear tender-hearted thing.

Common men also have their advantages. I have seen all day long such a succession of handsome, stalwart, burnt-faced, out-of-door workers as made me glad to be, however degenerate myself, one of their tribe. Splendid, honest, good-natured fellows.

Good-night! I 'm now going to bed, to read myself to sleep with a tiptop novel sent me by one Barry, an old pupil of mine. 'T is called "A Daughter of Thespis." Is this the day of your mother's great and noble lunch? If so, I pray that it may have gone off well. Kisses to her, and all. Your loving

PAPA.

The next letter describes the Emerson Centenary at Concord. The Address which James delivered was published in the special volume commemorative of the proceedings, and also in "Memories and Studies."

To Miss Frances R. Morse.

CAMBRIDGE, *May* 26, 1903.

DEAREST FANNY,— On Friday I called at your house and to my sorrow found the blinds all down. I had not supposed that you would leave so soon, though I might well have done so if I had reflected. It has been a sorrow to me to have seen so little of you lately, but so goes the *train du monde*. Collapsed condition, absences, interruptions of all sorts, have made the year end with most of the desiderata postponed to next year. I meant to write to you on Friday evening, then on Saturday morning. But

I went to Lincoln on Saturday P.M. and stayed over the Emerson racket, without returning home, and have been packing and winding up affairs all day in order to get off to Chocorua tomorrow at 7.30. These windings up of unfinished years continue till the unfinished life winds up.

I wish that you had been at Concord. It was the most harmoniously æsthetic or æsthetically harmonious thing! The weather, the beauty of the village, the charming old meeting-house, the descendants of the grand old man in such profusion, the mixture of Concord and Boston heads, so many of them of our own circle, the allusions to great thoughts and things, and the old-time New England rusticity and rurality, the silver polls and ancient voices of the *vieille garde* who did the orating (including this 'yer child), all made a matchless combination, took one back to one's childhood, and made that rarely realized marriage of reality with ideality, that usually only occurs in fiction or poetry.

It was a sweet and memorable day, and I am glad that I had an active share in it. I thank you for your sweet words to Alice about my address. I let R. W. E. speak for himself, and I find now, hearing so much from others of him, that there are only a few things that *can* be said of him; he was so squarely and simply himself as to impress every one in the same manner. Reading the whole of him over again continuously has made me feel his real greatness as I never did before. He 's really a critter to be thankful for. Good-night, dear Fanny. I shall be back here by Commencement, and somehow we must see you at Chocorua this summer.

Love to your mother as well as to yourself, from your ever affectionate

Wm. James.

The letter of May 3rd drew from Henry James a long reply which may be found in the "Letters of Henry James," under date of May 24th; the reply, in its turn, elicited this response: —

To Henry James.

CHOCORUA, *June* 6, 1903.

DEAREST HENRY,— Your long and excitingly interesting type-written letter about coming hither arrived yesterday, and I hasten to retract all my dampening remarks, now that I understand the motives fully. The only ones I had imagined, blindling that I am, were fraternal piety and patriotic duty. Against those I thought I ought to proffer the thought of "eggs" and other shocks, so that when they came I might be able to say that you went not unwarned. But the moment it appears that what you crave is millions of just such shocks, and that a new lease of artistic life, with the lamp of genius fed by the oil of twentieth-century American life, is to be the end and aim of the voyage, all my stingy doubts wither and are replaced by enthusiasm that you are still so young-feeling, receptive and hungry for more raw material and experience. It cheers me immensely, and makes me feel more so myself. It is pathetic to hear you talk so about your career and its going to seed without the contact of new material; but feeling as you do about the new material, I augur a great revival of energy and internal effervescence from the execution of your project. Drop your English ideas and take America and Americans as they take themselves, and you will certainly experience a rejuvenation. This is all I have to say *today* — merely to let you see how the prospect exhilarates us.

August, 1904, will be an excellent time to begin. I should like to go South with you,— possibly to Cuba,— but

as for California, I fear the expense. I am sending you a decidedly moving book by a mulatto ex-student of mine, Du Bois, professor of history at Atlanta (Georgia) negro College.[1] Read Chapters VII to XI for local color, etc.

We have been up here for ten days; the physical luxury of the simplification is something that money can't buy. Every breath is a pleasure — this in spite of the fact that the whole country is drying up and burning up — it makes one ashamed that one can be so happy. The smoke here has been so thick for five days that the opposite shore [of the Lake] is hidden. We have a first-rate hired man, a good cow, nice horse, dog, cook, second-girl, etc. Come up and see us in August, 1904! Your ever loving

W. J.

To Henry W. Rankin.

CHOCORUA, *June* 10, 1903.

MY DEAR RANKIN,— Once more has my graphophobia placed me heavily in your debt. Your two long letters, though unanswered, were and are appreciated, in spite of the fact that, as you know, I do not (and I fear cannot) follow the gospel scheme as you do, and that the Bible itself, in both its testaments (omitting parts of John and the Apocalypse) seems to me, by its intense naturalness and humanness, the most fatal document that one can read against the orthodox theology, in so far as the latter claims the words of the Bible to be its basis. I myself believe that the orthodox theology contains elements that are permanently true, and that such writers as Emerson, by reason of their extraordinary healthy-mindedness and "once-born"-ness, are incapable of appreciating. I believe that they will have to be expressed in any ultimately valid religious philos-

[1] W. E. B. Du Bois: *The Souls of Black Folk.*

ophy; and I see in the temper of friendliness of such a man as you for such writings as Emerson's and mine (*magnus comp. parvo*) a foretaste of the day when the abstract essentials of belief will be the basis of communion more than the particular forms and concrete doctrines in which they articulate themselves. Your letter about Emerson seemed to me so admirably written that I was on the point of sending it back to you, thinking it might be well that you should publish it somewhere. I will still do so, if you ask me. I have myself been a little scandalized at the non-resisting manner in which orthodox sheets have celebrated his anniversary. An "Emerson number" of "Zion's Herald" strikes me as *tant soit peu* of an anomaly, and yet I am told that such a number appeared. Rereading him *in extenso*, almost *in toto*, lately, has made him loom larger than ever to me as a human being, but I feel the distinct lack in him of too little understanding of the morbid side of life.

I have been in the country two weeks, delicious in spite of drought and smoke, and still more delicious now that rain has come, and I cannot bear to think of you still lingering in Brooklyn. Perhaps you are already at Northfield. Indeed I hope so, and that the long Brooklyn winter will have put you in a condition for its better enjoyment, and for better coöperation with its work.

I shall get at Shields some day — but I 'm slow in getting round! Yours ever faithfully,

WM. JAMES.

To Dickinson S. Miller.

CAMBRIDGE, *Aug.* 18, 1903.

DEAR M.,— . . . I am in good condition, but in somewhat of a funk about my lectures,[1] now that the audience

[1] These five lectures were delivered at the summer school at "Glenmore," which Thomas Davidson had founded. Their subject was "Radical Empiricism as a Philosophy"; but they were neither written out nor reported.

draws near. I have got my mind working on the infernal old problem of mind and brain, and how to construct the world out of pure experiences, and feel foiled again and inwardly sick with the fever. But I verily believe that it is only work that makes one sick in that way that has any chance of breaking old shells and getting a step ahead. It is a sort of madness however when it is on you. The total result is to make me admire "Common Sense" as having done by far the biggest stroke of genius ever made in philosophy when it reduced the chaos of crude experience to order by its luminous *Denkmittel* of the stable "thing," and its dualism of thought and matter.

I find Strong's book charming and a wonderful piece of clear and thorough work — quite classical in fact, and surely destined to renown. The Clifford-Prince-Strong theory has now full rights to citizenship.

Nevertheless, in spite of his so carefully blocking every avenue which leads sideways from his conclusion, he has not convinced me yet. But I can[not] say briefly why. . . . Yours in haste,

W. J.

To Mrs. Henry Whitman.

HOTEL ——,
PORT HENRY, N.Y., *Aug.* 22, 1903.

DEAR FRIEND,— Obliged to "stop over" for the night at this loathsome spot, for lack of train connexion, what is more natural than that I should seek to escape the odious actual by turning to the distant Ideal — by which term you will easily recognize *Yourself*. I did n't write the conventional letter to you after leaving your house in June, preferring to wait till the tension should accumulate, and knowing your indulgence of my unfashionable ways. I have n't

heard a word about you since that day, but I hope that the times have treated you kindly, and that you have not been "overdoing" in your usual naughty way. I, with the exception of six days lately with the Merrimans, have been sitting solidly at home, and have found myself in much better condition than I was in last summer, and consequently better than for several years. It is pleasant to find that one's organism has such reparative capacities even after sixty years have been told out. But I feel as if the remainder could n't be very long, at least for "creative" purposes, and I find myself eager to get ahead with work which unfortunately won't allow itself to be done in too much of a hurry. I am convinced that the desire to formulate truths is a virulent disease. It has contracted an alliance lately in me with a feverish personal ambition, which I never had before, and which I recognize as an unholy thing in such a connexion. I actually dread to die until I have settled the Universe's hash in one more book, which shall be *epoch-machend* at last, and a title of honor to my children! Childish idiot — as if formulas about the Universe could ruffle its majesty, and as if the common-sense world and its duties were not eternally the really real! — I am on my way from Ashfield, where I was a guest at the annual dinner, to *feu* Davidson's "school" at Glenmore, where, in a sanguine hour, I agreed to give five discourses. Apparently they are having a good season there. Mrs. Booker Washington was the hero of the Ashfield occasion — a big hearty handsome natural creature, quite worthy to be her husband's mate. Fred Pollock made a tip-top speech. . . . Charles Norton appeared to great advantage as a benignant patriarch, and the place was very pretty. Have you read Loti's "Inde sans les Anglais"? If not, then begin. I seem to myself to have been doing some pretty good reading this summer,

but when I try to recall it, nothing but philosophic works come up. Good-bye! and Heaven keep you! Yours affectionately,

W. J.

To Miss Frances R. Morse.

CHOCORUA, *Sept.* 24, 1903.

DEAREST FANNY,— It is so long since we have held communion that I think it is time to recommence. Our summer is ending quietly enough, not only you, but Theodora and Mary Tappan, having all together conspired to leave us in September solitude, and some young fellows, companions of Harry and Billy, having just gone down. The cook goes tomorrow for a fortnight of vacation, but Alice and I, and probably both the older boys, hope to stay up here more or less until the middle of October. My "seminary" begins on Friday, October 2nd, and for the rest of the year Friday is my only day with a college exercise in it — an arrangement which leaves me extraordinarily free, and of which I intend to take advantage by making excursions. Hitherto, during the entire 30 years of my College service, I have had a midday exercise every day in the week. This has always kept me tied too tight to Cambridge. I am *vastly* better in nervous tone than I was a year ago, my work is simplified down to the exact thing I want to do, and I ought to be happy in spite of the lopping off of so many faculties of activity. The only thing to do, as with the process of the suns one finds one's faculties dropping away one by one, is to be good-natured about it, remember that the next generation is as young as ever, and try to live and have a sympathetic share in their activities. I spent three days lately (only three, alas!) at the "Shanty" [in Keene Valley], and was moved to admiration at the foun-

dation for a consciousness that was being laid in the children by the bare-headed and bare-legged existence "close to nature" of which the memory was being stored up in them in these years. They lay around the camp-fire at night at the feet of their elders, in every attitude of soft recumbency, heads on stomachs and legs mixed up, happy and dreamy, just like the young of some prolific carnivorous species. The coming generation ought to reap the benefit of all this healthy animality. What would n't I give to have been educated in it! . . .

To Mrs. Henry Whitman.

CAMBRIDGE, *Oct.* 29, 1903.

MY DEAR "S. W.,"— On inquiry at your studio last Monday I was told that you would be in the country for ten days or a fortnight more. I confess that this pleased me much for it showed you both happy and prudent. Surely the winter is long enough, however much we cut off of this end — the city winter I mean; and the country this month has been little short of divine.

We came down on the 16th, and I have to get mine (my country, I mean) from the "Norton Woods." But they are very good indeed,— indeed, indeed!

I am better, both physically and morally, than for years past. The whole James family thrives; and were it not for one's "duties" one could be happy. But that things should give pain proves that something is being *effected*, so I take that consolation. I have the duty on Monday of reporting at a "Philosophical Conference" on the Chicago School of Thought. Chicago University has during the past six months given birth to the fruit of its ten years of gestation under John Dewey. The result is wonderful — a *real school*, and *real Thought*. Important thought, too!

Did you ever hear of such a city or such a University? Here we have thought, but no school. At Yale a school, but no thought. Chicago has both. . . . But this, dear Madam, is not intended as a letter — only a word of greeting and congratulation at your absence. I don't know why it makes me so happy to hear of anyone being in the country. I suppose *they* must be happy.

Your last letter went to the right spot — but I don't expect to hear from you now until I see you. Ever affectionately yours,

W. J.

To Henry James.

NEWPORT, *Jan.* 20, 1904.

. . . I came down here the night before last, to see if a change of air might loosen the grip of my influenza, now in its sixth week and me still weak as a baby, almost, from its virulent effects. . . . Yesterday A.M. the thermometer fell to 4 below zero. I walked as far as Tweedy's (I am staying at a boarding-house, Mrs. Robinson's, Catherine St., close to Touro Avenue, Daisy Waring being the only other boarder) — the snow loudly creaking under foot and under teams however distant, the sky luminously white and dazzling, no distance, everything equally near to the eye, and the architecture in the town more huddled, discordant, cheap, ugly and contemptible than I had ever seen it. It brought back old times so vividly. So it did in the evening, when I went after sunset down Kay Street to the termination. That low West that I 've so often fed on, with a sombre but intense crimson vestige smouldering close to the horizon-line, economical but profound, and the western well of sky shading upward from it through infinite shades of transparent luminosity in darkness to the deep blue dark-

ness overhead. It was purely American. You never see that western sky anywhere else. Solemn and wonderful. I should think you 'd like to see it again, if only for the sake of shuddering at it! . . .

To François Pillon.

CAMBRIDGE, *June* 12, 1904.

DEAR PILLON,— Once more I get your faithful and indefatigable "Année" and feel almost ashamed of receiving it thus from you, year after year, when I make nothing of a return! So you are 75 years old — I had no idea of it, but thought that you were much younger. I am only(!) 62, and wish that I could expect another 13 years of such activity as you have shown. I fear I cannot. My arteries are senile, and none of my ancestors, so far as I know of them, have lived past 72, many of them dying much earlier. This is my last day in Cambridge; tomorrow I get away into the country, where "the family" already is, for my vacation. I shall take your "Année" with me, and shall be greatly interested in both Dauriac's article and yours. What a mercy it is that your eyes, in spite of cataract-operations, are still good for reading. I have had a very bad winter for work — two attacks of influenza, one very long and bad, three of gout, one of erysipelas, etc., etc. I expected to have written at least 400 or 500 pages of my magnum opus,— a general treatise on philosophy which has been slowly maturing in my mind,— but I have written only 32 pages! That tells the whole story. I resigned from my professorship, but they would not accept my resignation, and owing to certain peculiarities in the financial situation of our University just now, I felt myself obliged in honor to remain.

My philosophy is what I call a radical empiricism, a

pluralism, a "tychism," which represents order as being gradually won and always in the making. It is theistic, but not *essentially* so. It rejects all doctrines of the Absolute. It is finitist; but it does not attribute to the question of the Infinite the great methodological importance which you and Renouvier attribute to it. I fear that you may find my system too *bottomless* and romantic. I am sure that, be it in the end judged true or false, it is essential to the evolution of clearness in philosophic thought that *someone* should defend a pluralistic empiricism radically. And all that I fear is that, with the impairment of my working powers from which I suffer, the Angel of Death may overtake me before I can get my thoughts on to paper. Life here in the University consists altogether of *interruptions*.

I thought much of you at the time of Renouvier's death, and I wanted to write; but I let that go, with a thousand other things that had to go. What a life! and what touching and memorable last words were those which M. Pratt published in the "Revue de Métaphysique" — memorable, I mean from the mere fact that the old man could dictate them at all. I have left unread his last publications, except for some parts of the "Monadologie" and the "Personalisme." He will remain a great figure in philosophic history; and the sense of his absence must make a great difference to your consciousness and to that of Madame Pillon. My own wife and children are well. . . . Ever affectionately yours,

WM. JAMES.

To Henry James.

CAMBRIDGE, *June* 28, 1904.

DEAR H.,— I came down from Chocorua yesterday A.M. to go to —

Mrs. Whitman's funeral!

She had lost ground steadily during the winter. The last time I saw her was five weeks ago, when at noon I went up to her studio thinking she might be there. . . . She told me that she was to go on the following day to the Massachusetts General Hospital, for a cure of rest and seclusion. There she died last Friday evening, having improved in her cardiac symptoms, but pneumonia supervening a week ago. It 's a great mercy that the end was so unexpectedly quick. What I had feared was a slow deterioration for a year or more to come, with all the nameless misery — peculiarly so in her case — of death by heart disease. As it was, she may be said to have died standing, a thing she always wished to do. She went to every dinner-party and evening party last winter, had an extension, a sort of ball-room, built to her Mount Vernon house, etc. The funeral was beautiful both in Trinity Church and at the grave in Mt. Auburn. I was one of the eight pall-bearers — the others of whom you would hardly know. The flowers and greenery had been arranged in absolutely Whitmanian style by Mrs. Jack Gardner, Mrs. Henry Parkman, and Sally Fairchild. The scene at the grave was *beautiful*. She had no blood relatives, and all Boston — I mean the few whom we know — had gone out, and seemed swayed by an overpowering emotion which abolished all estrangement and self-consciousness. It was the sort of ending that would please her, could she know of it. An extraordinary and indefinable creature! I used often to feel coldly towards her on account of her way of taking people as a great society "business" proceeding, but now that her agitated life of tip-toe reaching in so many directions, of genuinest amiability, is over, pure tenderness asserts its own. Against that dark background of natural annihilation she seems to have been a pathetic little slender worm, writhing and curving blindly through its little day,

expending such intensities of consciousness to terminate in that small grave.

She was a most peculiar person. I wish that you had known her whole life here more intimately, and understood its significance. You might then write a worthy article about her. For me, it is impossible to define her. She leaves a dreadful vacuum in Boston. I have often wondered whether I should survive her — and here it has come in the night, without the sound of a footstep, and the same world is here — but without her as its witness. . . .

To Charles Eliot Norton.

CAMBRIDGE, *June* 30, 1904.

DEAR CHARLES,— I have just read the July "Atlantic," and am so moved by your Ruskin letters that I can't refrain from overflowing. They seem to me immortal documents — as the clouds clear away he will surely take his stable place as one of the noblest of the sons of men. Mere sanity is the most philistine and (at bottom) unimportant of a man's attributes. The chief "cloud" is the bulk of "Modern Painters" and the other artistic writings, which have made us take him primarily as an art-connoisseur and critic. Regard all that as inessential, and his inconsistencies and extravagances fall out of sight and leave the Great Heart alone visible.

Do you suppose that there are many other correspondents of R. who will yield up their treasures in our time to the light? I wish that your modesty had not suppressed certain passages which evidently expressed too much regard for yourself. The point should have been *his* expression of that sort of thing — no matter to whom addressed! I understand and sympathize fully with his attitude about our war. Granted him and his date, that is the way he ought

to have felt, and I revere him perhaps the more for it. . . .

S. W.'s sudden defection is a pathetic thing! It makes one feel like closing the ranks.

Affectionately — to all of you — including Theodora,

W. J.

To L. T. Hobhouse.

CHOCORUA, *Aug.* 12, 1904.

DEAR BROTHER HOBHOUSE,— Don't you think it a *tant soit peu* scurvy trick to play on me ('t is true that you don't name me, but to the informed reader the reference is transparent — I say nothing of poor Schiller's case) to print in the "Aristotelian Proceedings" (pages 104 *ff.*)[1] a beautiful duplicate of my own theses in the "Will to Believe" essay (which should have been called by the less unlucky title the *Right* to Believe) in the guise of an *alternative and substitute* for my doctrine, for which latter you, in the earlier pages of your charmingly written essay, *substitute a travesty* for which I defy any candid reader to find a single justification in my text? My essay hedged the license to indulge in private over-beliefs with so many restrictions and signboards of danger that the outlet was narrow enough. It made of tolerance the essence of the situation; it defined the permissible cases; it treated the faith-attitude as a necessity for individuals, because the total "evidence," which only the race can draw, has to include their experiments among its data. It tended to show only that faith could not be absolutely *vetoed*, as certain champions of "science" (Clifford, Huxley, etc.) had claimed it ought to be. It was a function that might lead, and probably does lead, into a wider world. You say identically the same things; only, from your special polemic point of view, you emphasize more the dangers;

[1] *Aristotelian Society Proceedings*, vol. IV, pp. 87–110.

while I, from *my* polemic point of view, emphasized more the right to run their risk.

Your essay, granting that emphasis and barring the injustice to me, seems to me exquisite, and, taking it as a unit, I subscribe unreservedly to almost every positive word. — I say "positive," for I doubt whether you have seen enough of the extraordinarily invigorating effect of mind-*cum*-philosophy on certain people to justify your somewhat negative treatment of that subject; and I say "almost" because your distinction between "spurious" and "genuine" courage (page 91) reminds me a bit too much of "true" and "false" freedom, and other sanctimonious come-offs.— Could you not have made an equally sympathetic reading of *me?*

I should n't have cared a copper for the misrepresentation were it not a "summation of stimuli" affair. I have just been reading Bradley on Schiller in the July "Mind," and A. E. Taylor on the Will to Believe in the "McGill Quarterly" of Montreal. Both are vastly worse than you; and I cry to Heaven to tell me of what insane root my "leading contemporaries" have eaten, that they are so smitten with blindness as to the meaning of printed texts. Or are we others absolutely incapable of making our meaning clear?

I imagine that there is neither insane root nor unclear writing, but that in these matters each man writes from out of a field of consciousness of which the bogey in the background is the chief object. Your bogey is superstition; my bogey is desiccation; and each, for his contrast-effect, clutches at any text that can be used to represent the enemy, regardless of exegetical proprieties.

In my essay the evil shape was a vision of "Science" in the form of abstraction, priggishness and sawdust, lording it over all. Take the sterilest scientific prig and cad you

know, compare him with the richest religious intellect you know, and you would not, any more than I would, give the former the exclusive right of way. But up to page 104 of your essay he will deem you altogether on his side.

Pardon the familiarity of this epistle. I like and admire your theory of Knowledge so much, and you re-duplicate (I *don't* mean *copy*) my views so beautifully in this article, that I hate to let you go unchidden.

Believe me, with the highest esteem (plus some indignation, for you ought to know better!), Yours faithfully,

WM. JAMES.

To Edwin D. Starbuck

SALISBURY, CONN. *Aug.* 24, 1904.

DEAR STARBUCK,— . . . Of the strictures you make [in your review of my "Varieties"], the first one (undue emphasis on extreme case) is, I find, almost universally made; so it must in some sense be correct. Yet it would never do to study the passion of love on examples of ordinary liking or friendly affection, or that of homicidal pugnacity on examples of our ordinary impatiences with our kind So here it must be that the extreme examples let us more deeply into the secrets of the religious life, explain why the tamer ones value their religion so much, tame though it be, because it is so continuous with a so much acuter ideal. But I have long been conscious that there is on this matter something to be said which neither my critics have said, nor I can say, and which I must therefore commit to the future.

The second stricture (in your paragraph 4 on pages 104 *ff.*) is of course deeply important, if true. At present I can see but vaguely just what sort of outer relations our inner organism might respond to, which our feelings and intellect interpret by religious thought. You ought to work your program

for all it is worth in the way of growth in definiteness. I look forward with great eagerness to your forthcoming book, and meanwhile urge strongly that you should publish the advance article you speak of in Hall's new Journal. I can't see any possible risk. It will objectify a part of your material for you, and possibly, by arousing criticism, enable you to strengthen your points.

Your third stricture, about Higher Powers, is also very important, and I am not at all sure that you may not be right. I have frankly to confess that my "Varieties" carried "theory" as far as I could then carry it, and that I can carry it no farther today. I can't see clearly over that edge. Yet I am sure that tracks have got to be made there — I think that the fixed point with me is the conviction that our "rational" consciousness touches but a portion of the real universe and that our life is fed by the "mystical" region as well. I have no mystical experience of my own, but just enough of the germ of mysticism in me to recognize the region from which their voice comes when I hear it.

I was much disappointed in Leuba's review of my book in the "International Journal of Ethics." . . . I confess that the way in which he stamps out all mysticism whatever, using the common pathological arguments, seemed to me unduly crude. I wrote him an expostulatory letter, which evidently made no impression at all, and which he possibly might send you if you had the curiosity to apply.

I am having a happy summer, feeling quite hearty again. I congratulate you on being settled, though I know nothing of the place. I congratulate you and Mrs. Starbuck also on airy fairy Lilian, who makes, I believe, the third. Long may they live and make their parents proud. With best regards to you both, I am yours ever truly,

Wm. James.

The "expostulatory" letter to Professor Leuba began with a series of objections to statements which he had made, and continued with the passage which follows.

To James Henry Leuba.

CAMBRIDGE, *Apr.* 17, 1904.

. . . My personal position is simple. I have no living sense of commerce with a God. I envy those who have, for I know the addition of such a sense would help me immensely. The Divine, for my *active* life, is limited to abstract concepts which, as ideals, interest and determine me, but do so but faintly, in comparison with what a feeling of God might effect, if I had one. It is largely a question of intensity, but differences of intensity may make one's whole centre of energy shift. Now, although I am so devoid of *Gottesbewustsein* in the directer and stronger sense, yet there is *something in me* which *makes response* when I hear utterances made from that lead by others. I recognize the deeper voice. Something tells me, "*thither lies truth*" — and I am *sure* it is not old theistic habits and prejudices of infancy. Those are Christian; and I have grown so out of Christianity that entanglement therewith on the part of a mystical utterance has to be abstracted from and overcome, before I can listen. Call this, if you like, my mystical *germ*. It is a very common germ. It creates the rank and file of believers. As it withstands in my case, so it will withstand in most cases, all purely atheistic criticism, but *interpretative* criticism (not of the mere "hysteria" and "nerves" order) it can energetically combine with. Your criticism seems to amount to a pure *non possumus:* "Mystical deliverances must be infallible revelations in every particular, or nothing. Therefore they are *nothing*, for anyone else than their owner." Why may they not be *some*thing, although not everything?

Your only consistent position, it strikes me, would be a dogmatic atheistic naturalism; and, without any mystical germ in us, that, I believe, is where we all should *unhesitatingly* be today.

Once allow the mystical germ to influence our beliefs, and I believe that we are in my position. Of course the "subliminal" theory is an inessential hypothesis, and the question of pluralism or monism is equally inessential.

I am letting loose a deluge on you! Don't reply at length, or at all. *I* hate to reply to anybody, and will sympathize with your silence. But I had to restate my position more clearly. Yours truly,

Wm. James.

The following document is not a letter, but a series of answers to a questionnaire upon the subject of religious belief, which was sent out in 1904 by Professor James B. Pratt of Williams College, and to which James filled out a reply at an unascertained date in the autumn of that year.

QUESTIONNAIRE[1]

It is being realized as never before that religion, as one of the most important things in the life both of the community and of the individual, deserves close and extended study. Such study can be of value only if based upon the personal experiences of many individuals. If you are in sympathy with such study and are willing to assist in it, will you kindly write out the answers to the following questions and return them with this questionnaire, as soon as you conveniently can, to James B. Pratt, 20 Shepard Street, Cambridge, Mass.

Please answer the questions at length and in detail. Do not give philosophical generalizations, but your own personal experience.

[1] James's answers are printed in italics.

1. What does religion mean to you personally? Is it
   (1) A belief that something exists? *Yes.*
   (2) An emotional experience? *Not powerfully so, yet a* social *reality.*
   (3) A general attitude of the will toward God or toward righteousness! *It involves these.*
   (4) Or something else?

If it has several elements, which is for you the most important? *The social appeal for corroboration, consolation, etc., when things are going wrong with my causes (my truth denied),* etc.

2. What do you mean by God? *A combination of Ideality and (final) efficacity.*
   (1) Is He a person — if so, what do you mean by His being a person? *He must be cognizant and responsive in some way.*
   (2) Or is He only a Force? *He must* do.
   (3) Or is God an attitude of the Universe toward you? *Yes, but more conscious. "God," to me, is not the only spiritual reality to believe in. Religion means primarily a universe of spiritual relations surrounding the earthly practical ones, not merely relations of "value," but agencies and their activities. I suppose that the chief premise for my hospitality towards the religious testimony of others is my conviction that "normal" or "sane" consciousness is so small a part of actual experience. What e'er be true,* it *is not true exclusively, as philistine scientific opinion assumes. The other kinds of consciousness bear witness to a much wider universe of experiences, from which our belief selects and emphasizes such parts as best satisfy our needs.*

How do you apprehend his relation to mankind and to you personally?
If your position on any of these matters is uncertain, please state the fact.
} *Uncertain.*

3. Why do you believe in God? Is it
   (1) From some argument? *Emphatically, no.*
   Or (2) Because you have experienced His presence? *No, but rather because I need it so that it "must" be true.*
   Or (3) From authority, such as that of the Bible or of some prophetic person? *Only the whole tradition of religious people, to which something in me makes admiring response.*
   Or (4) From any other reason? *Only for the social reasons.*

If from several of these reasons, please indicate carefully the order of their importance.

4. Or do you not so much *believe* in God as want to *use* Him? *I can't use him very definitely, yet I believe.* Do you accept Him not so much as a real existent Being, but rather as an ideal to live by? *More as a more powerful ally of my own ideals.* If you should become thoroughly convinced that there was no God, would it make any great difference in your life — either in happiness, morality, or in other respects? *Hard to say. It would surely make some difference.*

5. Is God very real to you, as real as an earthly friend, though different? *Dimly (real); not (as an earthly friend).*

Do you feel that you have experienced His presence? If so, please describe what you mean by such an experience. *Never.*

How vague or how distinct is it? How does it affect you mentally and physically?

If you have had no such experience, do you accept the testimony of others who claim to have felt God's presence directly? Please answer this question with special care and in as great detail as possible. *Yes! The whole line of testimony on this point is so strong that I am unable to pooh-pooh it away. No doubt there is a germ in me of something similar that makes response.*

6. Do you pray, and if so, why? That is, is it purely from habit, and social custom, or do you really believe that God hears your prayers? *I can't possibly pray — I feel foolish and artificial.*

Is prayer with you one-sided or two-sided — *i.e.*, do you sometimes feel that in prayer you receive something — such as strength or the divine spirit — from God? Is it a real communion?

7. What do you mean by "spirituality"? *Susceptibility to ideals, but with a certain freedom to indulge in imagination about them. A certain amount of "other worldly" fancy. Otherwise you have mere morality, or "taste."*

Describe a typical spiritual person. *Phillips Brooks.*

8. Do you believe in personal immortality? *Never keenly; but more strongly as I grow older.* If so, why? *Because I am just getting fit to live.*

9. Do you accept the Bible as *authority* in religious matters? Are your religious faith and your religious life based on it? If so, how would your belief in God and your life toward Him and your fellow men be affected by loss of faith in the *authority* of the

Bible? *No. No. No. It is so human a book that I don't see how belief in its divine authorship can survive the reading of it.*

10. What do you mean by a "religious experience"? *Any moment of life that brings the reality of spiritual things more "home" to one.*

To Miss Pauline Goldmark.

CHOCORUA, *Sept.* 21, 1904.

DEAR PAULINE,— Alice went off this morning to Cambridge, to get the house ready for the advent of the rest of us a week hence — viz., Wednesday the 28th. Having breakfasted at 6:30 to bid her God speed, the weather was so lordly fine (after a heavy rain in the night) that I trudged across lots to our hill-top, which you never saw, and now lie there with my back against a stone, scribbling you these lines at half-past nine. The vacation has run down with an appalling rapidity, but all has gone well with us, and I have been extraordinarily well and happy, and mean to be a good boy all next winter, to say nothing of remoter futures. My brother Henry stayed a delightful fortnight, and seemed to enjoy nature here intensely — found so much *sentiment* and feminine delicacy in it all. It is a pleasure to be with anyone who takes in things through the eyes. Most people don't. The two "savans" who were here noticed *absolutely nothing*, though they had never been in America before.

Naturally I have wondered what things your eyes have been falling on. Many views from hill-tops? Many magic dells and brooks? I hope so, and that it has all done you endless good. Such a green and gold and scarlet morn as this would raise the dead. I hope that your sister Susan has also got great good from the summer, and that the fair Josephine is glad to be at home again, and your mother reconciled to losing you. Perhaps even now you are pre-

paring to go down. I have only written as a *Lebenszeichen* and to tell you of our dates. I expect no reply, till you write a word to say when you are to come to Boston. Unhappily we can't ask you to Irving St, being mortgaged three deep to foreigners. Ever yours,

W. J.

It will be recalled that the St. Louis Exposition had occurred shortly before the date of the last letter and had led a number of learned and scientific associations to hold international congresses in America. James kept away from St. Louis, but asked several foreign colleagues to visit him at Chocorua or in Cambridge before their return to Europe. Among them were Dr. Pierre Janet of Paris and his wife, Professor C. Lloyd Morgan of Bristol, and Professor Harold Höffding of Copenhagen.

To F. C. S. Schiller.

CAMBRIDGE, *Oct.* 26, 1904.

DEAR SCHILLER,— . . . Last night the Janets left us — a few days previous, Lloyd Morgan. I am glad to possess my soul for a while alone. Make much of dear old Höffding, who is a good pluralist and irrationalist. I took to him immensely and so did everybody. Lecturing to my class, he told against the Absolutists an anecdote of an "American" child who asked his mother if God made the world in six days. "Yes." — "The whole of it?" — "Yes."— "Then it is finished, all done?" — "Yes."— "Then in what business now is God?" If he tells it in Oxford you must reply: "Sitting for his portrait to Royce, Bradley, and Taylor."

Don't return the "McGill Quarterly"! — I have another copy. Good-bye!

W. J.

To F. J. E. Woodbridge.

CAMBRIDGE, *Feb.* 6, 1905.

DEAR WOODBRIDGE,— I appear to be growing into a graphomaniac. Truth boils over from my organism as muddy water from a Yellowstone Geyser. Here is another contribution to my radical empiricism, which I send hot on the heels of the last one. I promise that, with the possible exception of one post-scriptual thing, not more than eight pages of MS. long, I shall do no more writing this academic year. So if you accept this,[1] you have not much more to fear. . . . I think, on the whole, that though the present article directly hitches on to the last words of my last article, "The Thing and Its Relations," the article called the "Essence of Humanism" had better appear before it. . . . Always truly yours

WM. JAMES.

To Edwin D. Starbuck.

CAMBRIDGE, *Feb.* 12, 1905.

DEAR STARBUCK,— I have read your article in No. 2 of Hall's Journal with great interest and profit. It makes me eager for the book, but pray take great care of your style in that — it seems to me that this article is less well written than your "Psychology of Religion" was, less clear, more involved, more technical in language — probably the result of rapidity. Our American philosophic literature is dreadful from a literary point of view. Pierre Janet told me he thought it was much worse than German stuff — and I begin to believe so; technical and semi-technical language, half-clear thought, fluency, and no composition! Turn your face resolutely the other way! But I did n't start to

[1] "How Two Minds Can Know One Thing," *Journal of Philosophy, Psychology, and Scientific Methods*, 1905, vol. II, p. 176.

say this. Your thought in this article is both important and original, and ought to be worked out in the clearest possible manner. . . . Your thesis needs to be worked out with great care, and as concretely as possible. It is a difficult one to put successfully, on account of the vague character of all its terms. One point you should drive home is that the anti-religious attitudes (Leuba's, Huxley's, Clifford's), so far as there is any "pathos" in them, obey exactly the same logic. The real crux is when you come to define objectively the ideals to which feeling reacts. "God is a Spirit" — *darauf geht es an* — on the last available definition of the term Spirit. It may be very abstract.

Love to Mrs. Starbuck. Yours always truly,

WM. JAMES.

To F. J. E. Woodbridge.

[*Feb.* 22, 1905.]

DEAR WOODBRIDGE,— Here 's another! But I solemnly swear to you that this shall be my very last offense for some months to come. This is the "postscriptual" article [1] of which I recently wrote you, and I have now cleaned up the pure-experience philosophy from all the objections immediately in sight. . . . Truly yours,

WM. JAMES.

[1] "Is Radical Empiricism Solipsistic?" *Journal of Philosophy, Psychology, and Scientific Methods*, 1905, vol. II, p. 235.

XV

1905–1907

The Last Period (II) — Italy and Greece — Philosophical Congress in Rome — Stanford University — The Earthquake — Resignation of Professorship

In the spring of 1905 an escape from influenza, from Cambridge duties, and from correspondents, became imperative. James had long wanted to see Athens with his own eyes, and he sailed on April 3 for a short southern holiday. During the journey he wrote letters to almost no one except his wife. On his way back from Athens he stopped in Rome with the purpose of seeing certain young Italian philosophers. A Philosophical Congress was being held there at the time; and James, though he had originally declined the invitation to attend it, inevitably became involved in its proceedings and ended by seizing the occasion to discuss his theory of consciousness. It was obvious that the appropriate language in which to address a full meeting of the Congress would be French, and so he shut himself up in his hotel and composed "La Notion de Conscience." His experience in writing this paper threw an instructive sidelight on his process of composition. Ordinarily — when he was writing in English — twenty-five sheets of manuscript, written in a large hand and corrected, were a maximum achievement for one day. The address in Rome was not composed in English and then translated, but was written out in French. When he had finished the last lines of one day's work, James found to his astonishment that he had completed and corrected over forty pages of manuscript.

The inhibitions which a habit of careful attention to points of style ordinarily called into play were largely inoperative when he wrote in a language which presented to his mind a smaller variety of possible expressions, and thus imposed limits upon his self-criticism.

In the following year (1906), James took leave of absence from Harvard in January and accepted an invitation from Stanford University to give a course during its spring term. He planned the course as a general introduction to Philosophy. Had he not been interrupted by the San Francisco earthquake, he would have rehearsed much of the projected "Introductory Textbook of Philosophy," in which he meant to outline his metaphysical system. But the earthquake put an end to the Stanford lectures in April, as the reader will learn more fully. In the ensuing autumn and winter (1907), James made the same material the basis of a half-year's work with his last Harvard class.

In November, 1906, the lectures which compose the volume called "Pragmatism" were written out and delivered in November at the Lowell Institute in Boston. In January, 1907, they were repeated at Columbia University, and then James published them in the spring.

The time had now come for him to stop regular teaching altogether. He had been continuing to teach, partly in deference to the wishes of the College; but it had become evident that he must have complete freedom to use his strength and time for writing when he could write, for special lectures, like the series on Pragmatism, when such might serve his ends, and for rest and change when recuperation became necessary. So, in February, 1907, he sent his resignation to the Harvard Corporation. The last meeting of his class ended in a way for which he was quite unprepared. His undergraduate students presented him with a

silver loving-cup, the graduate students and assistants with an inkwell. There were a couple of short speeches, and words were spoken by which he was very much moved. Unfortunately there was no record of what was said.

To Mrs. James.

AMALFI, *Mar.* 30, 1905.

. . . It is good to get something in full measure, without haggling or stint, and today I have had the picturesque ladled out in buckets full, heaped up and running over. I never realized the beauties of this shore, and forget (in my habit of never noticing proper names till I have been there) whether you have ever told me of the drive from Sorrento to this place. Anyhow, I wish that you could have taken it with me this day. "Thank God for this day!" We came to Sorrento by steamer, and at 10:30 got away in a carriage, lunching at the half-way village of Positano; and proceeding through Amalfi to Ravello, high up on the mountain side, whence back here in time for a 7:15 o'clock dinner. Practically six hours driving through a scenery of which I had never realized the beauty, or rather the interest, from previous descriptions. The lime-stone mountains are as *strong* as anything in Switzerland, though of course much smaller. The road, a *Cornice* affair cut for the most part on the face of cliffs, and crossing little ravines (with beaches) on the side of which nestle hamlets, is positively ferocious in its grandeur, and on the side of it the azure sea, dreaming and blooming like a bed of violets. I did n't look for such Swiss strength, having heard of naught but beauty. It seems as if this were a race such that, when anyone wished to express an emotion of any kind, he went and built a bit of stone-wall and limed it onto the rock, so that now, when they have accumulated,

the works of God and man are inextricably mixed, and it is as if mankind had been a kind of immemorial coral insect. Every possible square yard is terraced up, reclaimed and planted, and the human dwellings are the fiercest examples of cliff-building, cave-habitation, staircase and footpath you can imagine. How I do wish that you could have been along today. . . .

Mar. 31, 1905.

From half-past four to half-past six I walked alone through the *old* Naples, hilly streets, paved from house to house and swarming with the very poor, vocal with them too (their voices carry so that every child seems to be calling to the whole street, goats, donkeys, chickens, and an occasional cow mixed in), and no light of heaven getting indoors. The street floor composed of cave-like shops, the people doing their work on chairs in the street for the sake of light, and in the black inside, beds and a stove visible among the implements of trade. Such light and shade, and grease and grime, and swarm, and apparent amiability would be hard to match. I have come here too late in life, when the picturesque has lost its serious reality. Time was when hunger for it haunted me like a passion, and such sights would have then been the solidest of mental food. I put up then with such inferior substitutional suggestions as Geneva and Paris afforded — but these black old Naples streets are not suggestions, they are the reality itself — full orchestra. I have got such an impression of the essential sociability of this race, especially in the country. A smile will go so far with them — even without the accompanying copper. And the children are so sweet. Tell Aleck to drop his other studies, learn *Italian* (real Italian, not the awful gibberish I try to speak), cultivate his beautiful smile, learn a sentimental song or two, bring a tam-

bourine or banjo, and come down here and fraternize with the common people along the coast — he can go far, and make friends, and be a social success, even if he should go back to a clean hotel of some sort for sleep every night. . . .

To his Daughter.

On board S. S. Orénogne, approaching
Piræus, Greece, *Apr.* 3, 1905.

Darling Peg,— Your loving Dad is surely in luck sailing over this almost oily sea, under the awning on deck, past the coast of Greece (whose snow-capped mountains can be seen on the horizon), towards the Piræus, where we are due to arrive at about two. I had some misgivings about the steamer from Marseilles, but she has turned out splendid, and the voyage perfect. A 4000-ton boat, bran new as to all her surface equipment, stateroom all to myself, by a happy stroke of luck (the boat being full), clean absolutely, large open window, sea like Lake Champlain, with the color of Lake Leman, about a hundred and twenty first-class passengers of the most interesting description, one sixth English archeologists, one sixth English tourists, one third French archeologists, etc.,— an international archeological congress opens at Athens this week,— the rest Dagoes *quelconques*, many distinguished men, almost all educated and pronounced individualities, and so much acquaintance and sociability, that the somewhat small upper deck on which I write resounds with conversation like an afternoon tea. The meals are tip-top, and the whole thing almost absurdly ideal in its kind. I only wish your mother could be wafted here for one hour, to sit by my side and enjoy the scene. The best feature of the boat is little Miss Boyd, the Cretan excavatress, from Smith College, a perfect little trump of a thing, who has been through the Greco-Turkish

war as nurse (as well as being nurse at Tampa during our Cuban war), and is the simplest, most generally intelligent little thing, who knows Greece by heart and can smooth one's path beautifully. Waldstein of Cambridge is on board, also M. Sylvain of the Théâtre Français, and his daughter — going to recite prologues or something at the representation of Sophocles's "Antigone," which is to take place — he looking just like your uncle Henry — both eminent comedians — I mean the two Sylvains. On the bench opposite me is the most beautiful woman on board, a sort of Mary Salter translated into French, though she is with rather common men. Well, now I will stop, and use my Zeiss glass on the land, which is getting nearer. My heart wells over with love and gratitude at having such a family — meaning Alice, you, Harry, Bill, Aleck, and Mother-in-law — and resolutions to live so as to be more worthy of them. I will finish this on land.

Well, dear family,— We got in duly in an indescribable *embrouillement* of small boats (our boatman, by the way, when Miss Boyd asked him his name, replied "Dionysos"; our wine-bottle was labelled "John Solon and Co."), sailing past the Island of Ægina and the Bay of Salamis, with the Parthenon visible ahead — a worthy termination to a delightful voyage. We drove the three miles from the Piræus in a carriage, common and very dusty country road, also close by the Parthenon, through the cheap little town to this hotel, after which George Putnam and I, washing our hands, strolled forth to see what we could, the first thing being Mrs. Sam Hoar at the theatre of Bacchus. Then the rest of the Acropolis, which is all and more than all the talk. There is a mystery of *rightness* about that Parthenon that I cannot understand. It sets a standard for other

human things, showing that absolute rightness is not out of reach. But I am not in descriptive mood, so I spare you. Suffice it that I could n't keep the tears from welling into my eyes. "J'ai vu la beauté parfaite." Santayana is in a neighboring hotel, but we have missed each other thrice. The Forbeses are on the Peloponnesus, but expected back tomorrow. Well, dear ones all, good-night! Thus far, and no farther! Hence I turn westward again. The Greek lower orders seem far less avid and rapacious than the Southern Italians. God bless you all. I must get to another hotel, and be more to myself. Good and dear as the Putnams are and extremely helpful as they 've been, it keeps me too much in company. Good-night again.

Your loving father, *respective* husband,

W. J.

To Mrs. James.

Rome, *Apr.* 25, 1905.

. . . Strong telegraphed me yesterday from Lausanne that he . . . expected to be at Cannes on the 4th of May. I was glad of this, for I had been feeling more and more as if I ought to stay here, and it makes everything square out well. This morning I went to the meeting-place of the Congress to inscribe myself definitely, and when I gave my name, the lady who was taking them almost fainted, saying that all Italy loved me, or words to that effect, and called in poor Professor de Sanctis, the Vice President or Secretary or whatever, who treated me in the same manner, and finally got me to consent to make an address at one of the general meetings, of which there are four, in place of Sully, Flournoy, Richet, Lipps, and Brentano, who were announced but are not to come. I fancy they have been pretty unscrupulous with their program here, printing conditional futures as categorical ones. So I 'm in for it again, having

no power to resist flattery. I shall try to express my "Does Consciousness Exist?" in twenty minutes — and possibly in the French tongue! Strange after the deep sense of nothingness that has been besetting me the last two weeks (mere fatigue symptom) to be told that *my* name was attracting many of the young professors to the Congress!

Then I went to the Museum in the baths of Diocletian or whatever it is, off there by the R. R., then to the Capitol, and then to lunch off the Corso, at a restaurant, after buying a French book whose author says in his preface that Sully, W. J., and Bergson are his masters. And I am absolute O in my own home! . . .

Apr. 30, 1905. 7 P.M.

. . . If you never had a tired husband, at least you 've got one now! The *ideer* of being in such delightful conditions and interesting surroundings, and being conscious of nothing but one's preposterous physical distress, is too ridiculous! I have just said good-bye to my circle of admirers, relatively youthful, at the hotel door, under the pretext (a truth until this morning) that I had to get ready to go to Lausanne tonight, and I taper off my activity by subsiding upon you. Yesterday till three, and the day before till five, I was writing my address, which this morning I gave — in French. I wrote it carefully and surprised myself by the ease with which I slung the Gallic accent and intonation, being excited by the occasion.[1] Janet expressed himself as *stupéfait*, from the linguistic point of view. The thing lasted 40 minutes, and was followed by a discussion which showed that the critics with one exception had wholly failed to catch the point of view; but that was quite *en régle*, so I don't care; and I have given the thing to Clapa-

[1] This address, "La Notion de Conscience," was printed first in the *Archives de Psychologie*, 1905, vol. v, p. 1. It will also be found in the *Essays in Radical Empiricism*.

rède to print in Flournoy's "Archives." The Congress was far too vast, but filled with strange and interesting creatures of all sorts, and socially *very* nutritious to anyone who can stand sociability without distress. A fête of some sort every day — this P.M. I have just returned from a great afternoon tea given us by some "Minister" at the Borghese Palace — in the Museum. (The King, you know, has bought the splendid Borghese park and given it to the City of Rome as a democratic possession *in perpetuo*. A splendid gift.) The pictures too! Tonight there is a great banquet with speeches, to which of course I can't go. I lunched at the da Vitis,— a big table full, she very simple and nice,— and I have been having this afternoon a very good and rather intimate talk with the little band of "pragmatists," Papini, Vailati, Calderoni, Amendola, etc., most of whom inhabit Florence, publish the monthly journal "Leonardo" at their own expense, and carry on a very serious philosophic movement, apparently *really* inspired by Schiller and myself (I never could believe it before, although Ferrari had assured me), and show an enthusiasm, and also a literary swing and activity that I know nothing of in our own land, and that probably our damned academic technics and Ph.D.-machinery and university organization prevents from ever coming to a birth. These men, of whom Ferrari is one, are none of them *Fach-philosophers*, and few of them teachers at all. It has given me a certain new idea of the way in which truth ought to find its way into the world.

I have seen such a lot of *important*-looking faces,— probably everything in the stock in the shop-window,— and witnessed such charmingly gracious manners, that it is a lesson. The woodenness of our Anglo-Saxon social ways! I had a really splendid audience for quality this A.M. (about 200), even though they did n't understand. . . .

To George Santayana.

ORVIETO, *May* 2, 1905.

DEAR SANTAYANA,— I came here yesterday from Rome and have been enjoying the solitude. I stayed at the exquisite Albergo de Russie, and did n't shirk the Congress — in fact they stuck me for a "general" address, to fill the vacuum left by Flournoy and Sully, who had been announced and came not (I spoke *agin* "consciousness," but nobody understood) and I got *fearfully tired*. On the whole it was an agreeable nightmare — agreeable on account of the perfectly charming *gentillezza* of the bloody Dagoes, the way they caress and flatter you — "il piu grand psicologo del mondo," etc., and of the elaborate provisions for general entertainment — nightmare, because of my absurd bodily fatigue. However, these things are "neither here nor there." What I really write to you for is to tell you to send (if not sent already) your "Life of Reason" to the "Revue de Philosophie," or rather to its editor, M. Peillaube, Rue des Revues 160, and to the editor of "Leonardo" (the great little Florentine philosophical journal), Sig. Giovanni Papini, 14 Borgo Albizi, Florence. The most interesting, and in fact genuinely edifying, part of my trip has been meeting this little *cénacle*, who have taken my own writings, *entre autres*, *au grand sérieux*, but who are carrying on their philosophical mission in anything but a technically serious way, inasmuch as "Leonardo" (of which I have hitherto only known a few odd numbers) is devoted to good and lively literary form. The sight of their belligerent young enthusiasm has given me a queer sense of the gray-plaster temperament of our bald-headed young Ph.D.'s, boring each other at seminaries, writing those direful reports of literature in the "Philosophical Review" and elsewhere, fed on "books of reference," and never confounding "Æs-

thetik" with "Erkentnisstheorie." Faugh! I shall never deal with them again — on *those* terms! Can't you and I, who in spite of such divergence have yet so much in common in our *Weltanschauung*, start a systematic movement at Harvard against the desiccating and pedantifying process? I have been cracking you up greatly to both Peillaube and Papini, and quoted you twice in my speech, which was in French and will be published in Flournoy's "Archives de Psychologie." I hope you 're enjoying the Eastern Empire to the full, and that you had some Grecian "country life." Münsterberg has been called to Koenigsberg and has refused. Better be America's ancestor than Kant's successor! Ostwald, to my great delight, is coming to us next year, not as your replacer, but in exchange with Germany for F. G. Peabody. I go now to Cannes, to meet Strong, back from his operation. Ever truly yours,

WM. JAMES.

To Mrs. James.

CANNES, *May* 13, 1905.

. . . I came Sunday night, and this is Saturday. The six days have been busy ones in one sense, but have rested me very much in another. No sight-seeing fatigues, but more usual, and therefore more normal occupations. . . . I have written some 25 letters, long and short, to European correspondents since being here, have walked and driven with Strong, and have had philosophy hot and heavy with him almost all the time. I never knew such an unremitting, untiring, monotonous addiction as that of his mind to truth. He goes by points, pinning each one definitely, and has, I think, the very clearest mind I ever knew. Add to it his absolute sincerity and candor and it is no wonder that he is a "growing" man. I suspect that he will outgrow us all, for his rate accelerates, and he never stands still. He is an

admirable philosophic figure, and I am glad to say that in most things he and I are fully in accord. He gains a great deal from such talks, noting every point down afterwards, and I gain great stimulation, though in a vaguer way. I shall be glad, however, on Monday afternoon, to relax. . . .

To Mrs. James.

[Post-card]

GENEVA, *May* 17, 1905.

So far, thank Heaven, on my way towards home! A rather useful time with the superior, but sticky X——, at Marseilles, and as far as Lyons in the train, into which an hour beyond Lyons there came (till then I was alone in my compartment) a Spanish bishop, canon and "familar," an aged holy woman, sister of the bishop, a lay-brother and sister, a dog, and more baggage than I ever saw before, including a feather-bed. They spoke no French — the bishop about as much Italian as I, and the lay-sister as much of English as I of Spanish. They took out their rosaries and began mumbling their litanies forthwith, whereon I took off my hat, which seemed to touch them so, when they discovered I was a Protestant, that we all grew very affectionate and I soon felt ashamed of the way in which I had at first regarded their black and superstitious invasion of my privacy. Good, saintly people on their way to Rome. I go now to our old haunts and to the Flournoys'. . . .

W.

To H. G. Wells.

S. S. CEDRIC, *June* 6, 1905.

MY DEAR MR. WELLS,— I have just read your "Utopia" (given me by F. C. S. Schiller on the one day that I spent in Oxford on my way back to Cambridge, Mass., after a few weeks on the Continent), and "Anticipations," and "Man-

kind in the Making" having duly preceded, together with numerous other lighter volumes of yours, the "summation of stimuli" reaches the threshold of discharge and I can't help overflowing in a note of gratitude. You "have your faults, as who has not?" but your virtues are unparalleled and transcendent, and I believe that you will prove to have given a shove to the practical thought of the next generation that will be amongst the greatest of its influences for good. All in the line of the English genius too, no wire-drawn French doctrines, and no German shop technicalities inflicted in an *unerbittlich consequent* manner, but everywhere the sense of the full concrete, and the air of freedom playing through all the joints of your argument. You have a tri-dimensional human heart, and to use your own metaphor, don't see different levels projected on one plane. In this last book you beautifully soften cocksureness by the penumbra of the outlines — in fact you 're a trump and a jewel, and for human perception you beat Kipling, and for hitting off a thing with the right word, you are unique. Heaven bless and preserve you! — You are now an eccentric; perhaps 50 years hence you will figure as a classic! Your Samurai chapter is magnificent, though I find myself wondering what developments in the way of partisan politics those same Samurai would develop, when it came to questions of appointment and running this or that man in. *That* I believe to be human nature's ruling passion. Live long! and keep writing; and believe me, yours admiringly and sincerely,

WM. JAMES.

To Henry L. Higginson.

CAMBRIDGE, *July* 18 [1905].

DEAR H.,— You asked me how rich I was getting by my own (as distinguished from *your*) exertions. . . .

I find on reaching home today a letter from Longmans, Green & Co. with a check . . . which I have mailed to your house in State Street. . . .

This ought to please you slightly; but don't reply! Instead, think of the virtues of Roosevelt, either as permanent sovereign of this great country, or as President of Harvard University. I 've been having a discussion with Fanny Morse about him, which has resulted in making me his faithful henchman for life, Fanny was so violent. Think of the mighty good-will of him, of his enjoyment of his post, of his power as a preacher, of the number of things to which he gives his attention, of the safety of his second thoughts, of the increased courage he is showing, and above all of the fact that he is an open, instead of an underground leader, whom the voters can control once in four years, when he runs away, whose heart is in the right place, who is an enemy of red tape and quibbling and everything that in general the word "politician" stands for. That significance of him in the popular mind is a great national asset, and it would be a shame to let it run to waste until it has done a lot more work for us. His ambitions are not selfish — he wants to do good only! Bless him — and damn all his detractors like you and F. M.![1]

Don't reply, but vote! Your affectionately

Wm. James.

To T. S. Perry.

Cambridge, *Aug.* 24, 1905.

Dear Thos! — You 're a *philosophe sans le savoir* and, when you write your treatise against philosophy, you will be classed as the arch-metaphysician. Every philosopher

[1] "My own desire to see Roosevelt president here for a limited term of years was quenched by a speech he made at the Harvard Union a couple of years ago." (To D. S. Miller, Jan. 2, 1908.)

(W. J., *e.g.*) pretends that all the others are metaphysicians against whom he is simply defending the rights of common sense. As for Nietzsche, the worst break of his I recall was in a posthumous article in one of the French reviews a few months back. In his high and mighty way he was laying down the law about all the European countries. Russia, he said, is "the only one that has any possible future — and that she owes to the strength of the principle of autocracy to which she alone remains faithful." Unfortunately one can't appeal to the principle of democracy to explain Japan's recent successes.

I am very glad you 've done something about poor dear old John Fiske, and I should think that you would have no difficulty in swelling it up to the full "Beacon Biography" size. If you want an extra anecdote, you might tell how, when Chauncey Wright, Chas. Peirce, St. John Green, Warner and I appointed an evening to discuss the "Cosmic Philosophy," just out, J. F. went to sleep under our noses.

I hope that life as a farmer agrees with you, and that your "womenkind" wish nothing better than to be farmers' wives, daughters or other relatives. Unluckily we let our farm this summer; so I am here in Cambridge with Alice, both of us a prey to as bad an attack of grippe as the winter solstice ever brought forth. Today, the 10th day, I am weaker than any kitten. Don't ever let *your* farm! Affectionately,

W. J.

To Dickinson S. Miller.

CAMBRIDGE, *Nov.* 10, 1905.

DEAR MILLER,— W. R. Warren has just been here and says he has just seen you; the which precipitates me into a letter to you which has long hung fire. I hope that all goes

well. You must be in a rather cheerful quarter of the City. Do you go home Sundays, or not? I hope that the work is congenial. How do you like your students as compared with those here? I reckon you get more out of your colleagues than you did here — barring of course *der Einzige*. We are all such old stories to each other that we say nothing. Santayana is the only [one] about whom we had any curiosity, and he has now quenched that. Perry and Holt have some ideas in reserve. . . . The fact is that the classroom exhausts our powers of speech. Royce has never made a syllable of reference to all the stuff I wrote last year — to me, I mean. He may have spoken of it to others, if he has read. it, which I doubt. So we live in parallel trenches and hardly show our heads.

Santayana's book [1] is a great one, if the inclusion of opposites is a measure of greatness. I think it will probably be reckoned great by posterity. It has no *rational* foundation, being merely one man's way of viewing things: so much of experience admitted and no more, so much criticism and questioning admitted and no more. He is a paragon of Emersonianism — declare your intuitions, though no other man share them; and the integrity with which he does it is as fine as it is rare. And his naturalism, materialism, Platonism, and atheism form a combination of which the centre of gravity is, I think, very deep. But there is something profoundly alienating in his unsympathetic tone, his "preciousness" and superciliousness. The book is Emerson's first rival and successor, but how different the reader's feeling! The same things in Emerson's mouth would sound entirely different. E. receptive, expansive, as if handling life through a wide funnel with a great indraught; S. as if through a pin-point orifice that emits his cooling spray out-

[1] *The Life of Reason.* New York, 1905.

ward over the universe like a nose-disinfectant from an "atomizer." . . . I fear that the real originality of the book will be lost on nineteen-twentieths of the members of the Philosophical and Psychological Association!! The enemies of Harvard will find lots of blasphemous texts in him to injure us withal. But it is a great feather in our cap to harbor such an absolutely free expresser of individual convictions. But enough!

"Phil. 9" is going well. I think I *lecture* better than I ever did; in fact I know I do. But this professional evolution goes with an involution of all miscellaneous faculty. I am well, and efficient enough, but purposely going slow so as to keep efficient into the Palo Alto summer, which means that I have written nothing. I am pestered by doubts as to whether to put my resignation through this year, in spite of opposition, or to drag along another year or two. I think it is inertia against energy, energy in my case meaning being my own man absolutely. American philosophers, young and old, seem scratching where the wool is short. Important things are being published; but all of them too technical. The thing will never clear up satisfactorily till someone writes out its resultant in decent English. . . .

The reader will have understood "the Palo Alto summer" to refer to the lectures to be delivered at Stanford University during the coming spring. The Stanford engagement was again in James's mind when he spoke, in the next letter, of "dreading the prospect of lecturing till mid-May."

To Dickinson S. Miller.

CAMBRIDGE, *Dec.* 6, 1905.

DEAR MILLER,— . . . You seem to take radical empiricism more simply than I can. What I mean by it is the

thesis that there is no fact "not actually experienced to be such." In other words, the concept of "being" or "fact" is not wider than or prior to the concept "content of experience"; and you can't talk of *experiences being* this or that, but only of *things experienced as being* this or that. But such a thesis would, it seems to me, if literally taken, force one to drop the notion that in point of fact one experience is *ex* another, so long as the *ex*-ness is not itself a "content" of experience. In the matter of two minds not having the same content, it seems to me that your view commits you to an assertion *about their experiences;* and such an assertion assumes a realm in which the experiences lie, which overlaps and surrounds the "content" of them. This, it seems to me, breaks down radical empiricism, which I hate to do; and I can't yet clearly see my way out of the quandary. I am much boggled and muddled; and the total upshot with me is to see that all the hoary errors and prejudices of man in matters philosophical are based on something pretty inevitable in the structure of our thinking, and to distrust summary executions by conviction of contradiction. I suspect your execution of being too summary; but I have copied the last paragraph of the sheets (which I return with heartiest thanks) for the extraordinarily neat statement. . . .

I dread the prospect of lecturing till mid-May, but the wine being ordered, I must drink it. I dislike lecturing more and more. Have just definitely withdrawn my candidacy for the Sorbonne job, with great internal relief, and wish I could withdraw from the whole business, and get at writing.[1] Not a line of writing possible this year — except of course occasional note-making. All the things that one is

[1] He had been "sounded" regarding an appointment as Harvard Exchange Lecturer at the Sorbonne, and had at first been inclined to accept.

really concerned with are too nice and fine to use in lectures. You remember the definition of T. H. Greene's student: "The universe is a thick complexus of intelligible relations." Yesterday I got *my* system similarly defined in an examination-book, by a student whom I appear to have converted to the view that "the Universe is a vague pulsating mass of next-to-next movement, always feeling its way along to a good purpose, or trying to." That is about as far as lectures can carry them. I particularly like the "trying to."

I wish I could have been at your recent discussion. I am getting impatient with the awful abstract rigmarole in which our American philosophers obscure the truth. It will be fatal. It revives the palmy days of Hegelianism. It means utter relaxation of intellectual duty, and God will smite it. If there 's anything he hates, it is that kind of oozy writing.

I have just read Busse's book, in which I find a lot of reality by the way, but a pathetic waste of work on side issues — for against the Strong–Heymans view of things, it seems to me that he brings no solid objection whatever. Heymans's book is a wonder.[1] Good-bye, dear Miller. *Come to us*, if you can, as soon as your lectures are over.

Your affectionate

W. J.

To Dickinson S. Miller.

[Post-card]

CAMBRIDGE, *Dec.* 9. 1905.

"My idea of Algebra," says a non-mathematically-minded student, "is that it is a sort of form of low cunning."

W. J.

[1] Busse, *Leib und Seele, Geist und Körper;* Heymans, *Einführung in die Metaphysik.*

To Daniel Merriman.

CAMBRIDGE, *Dec.* 9, 1905.

No, dear Merriman, not "e'en for thy sake." After an unblemished record of declining to give addresses, successfully maintained for four years (I have certainly declined 100 in the past twelve-month), I am not going to break down now, for Abbot Academy, and go dishonored to my grave. It is better, as the "Bhagavat-Gita" says, to lead your own life, however bad, than to lead another's, however good. Emerson teaches the same doctrine, and I live by it as bad and congenial a life as I can. If there is anything that God despises more than a man who is constantly making speeches, it is another man who is constantly accepting invitations. What must he think, when they are both rolled into one? Get thee behind me, Merriman,— I 'm sure that your saintly partner would never have sent me such a request,— and believe me, as ever, fondly yours,

WM. JAMES.

To Miss Pauline Goldmark.

EL TOVAR,
GRAND CANYON, ARIZONA, *Jan.* 3, 1906.

DEAR PAOLINA,— I am breaking my journey by a day here, and it seems a good place from which to date my New Year's greeting to you. But we correspond so rarely that when it comes to the point of tracing actual words with the pen, the last impressions of one's day and the more permanent interest of one's life block the way for each other. I think, however, that a word about the Canyon may fitly take precedence. It certainly is equal to the brag; and, like so many of the more stupendous freaks of nature, seems at first-sight smaller and more manageable than one had supposed. But it grows in immensity as the eye penetrates it more intimately. It is so entirely alone in character,

that one has no habits of association with "the likes" of it, and at first it seems a foreign curiosity; but already in this one day I am feeling myself grow nearer, and can well imagine that, with greater intimacy, it might become the passion of one's life — so far as "Nature" goes. The conditions have been unfavorable for intimate communion. Three degrees above zero, and a spring overcoat, prevent that forgetting of "self" which is said to be indispensable to absorption in Beauty. Moreover, I have kept upon the "rim," seeing the Canyon from several points some miles apart. I meant to go down, having but this day; but they could n't send me or any one today; and I confess that, with my precipice-disliking soul, I was relieved, though it very likely would have proved less uncomfortable than I have been told. (I resolved to go, in order to be worthy of being your correspondent.) As Chas. Lamb says, there is nothing so nice as doing good by stealth and being found out by accident, so I now say it is even nicer to make heroic decisions and to be prevented by "circumstances beyond your control" from even trying to execute them. But if ever I get here in summer, I shall go straight down and live there. I 'm sure that it is indispensable. But it is vain to waste descriptive words on the wondrous apparition, with its symphonies of architecture and of color. I have just been watching its peaks blush in the setting sun, and slowly lose their fire. Night nestling in the depths. Solemn, solemn! And a unity of design that makes it seem like an individual, an animated being. Good-night, old chasm! . . .

To Henry James.

STANFORD UNIVERSITY, *Feb.* 1, 1906.

BELOVED H.,— Verily 't is long since I have written to thee, but I have had many and mighty things to do, and

lately many business letters to write, so I came not at it. Your last was your delightful reply to my remarks about your "third manner," wherein you said that you would consider your bald head dishonored if you ever came to pleasing *me* by what you wrote, so shocking was my taste.[1] Well! only write *for* me, and leave the question of pleasing open! I have to admit that in "The Golden Bowl" and "The Wings of the Dove," you have succeeded *in getting there* after a fashion, in spite of the perversity of the method and its *longness*, which I am not the only one to deplore.

But enough! let me tell you of my own fortunes!

I got here (after five pestilentially close-aired days in the train, and one entrancing one off at the Grand Canyon of the Colorado) on the 8th, and have now given nine lectures, to 300 enrolled students and about 150 visitors, partly colleagues. I take great pains, prepare a printed syllabus, very fully; and really feel for the first time in my life, as if I were lecturing *well*. High time, after 30 years of practice! It earns me $5000, if I can keep it up till May 27th; but apart from that, I think it is a bad way of expending energy. I ought to be writing my everlastingly postponed book, which this job again absolutely adjourns. I can't write a line of it while doing this other thing. (A propos to which, I got a telegram from Eliot this A.M., asking if I would be Harvard Professor for the first half of next year at the University of Berlin. I had no difficulty in declining that, but I probably shall not decline *Paris*, if they offer it to me year after next.) I am expecting Alice to arrive in a fortnight. I have got a very decent little second story, just enough for the two of us, or rather amply enough, sunny, good fire-place, bathroom, little kitchen, etc., on one of the three residential streets of the University land, and with a

[1] *Vide Letters of Henry James*, vol. II, p. 43.

boarding-house for meals just opposite, we shall have a sort of honeymoon picnic time. And, sooth to say, Alice must need the simplification. . . .

You 've seen this wonderful spot, so I needn't describe it. It is really a miracle; and so simple the life and so benign the elements, that for a young ambitious professor who wishes to leave his mark on Pacific civilization while it is most plastic, or for *any one* who wants to teach and work under the most perfect conditions for eight or nine months, and *who is able to get to the East, or Europe, for the remaining three*, I can't imagine anything finer. It is Utopian. Perfection of weather. Cold nights, though above freezing. Fire pleasant until 10 o'clock A.M., then unpleasant. In short, the "simple life" with all the essential higher elements thrown in as communal possessions. The drawback is, of course, the great surrounding human vacuum — the historic silence fairly rings in your ears when you listen — and the social insipidity. I 'm glad I came, and with God's blessing I may pull through. One calendar month is over, anyway. Do you know aught of G. K. Chesterton? I 've just read his "Heretics." A tremendously strong writer and true thinker, despite his mannerism of paradox. Wells's "Kipps" is good. Good-bye. Of course you 're breathing the fog of London while I am bathed in warmest lucency. Keep well. Your loving,

W. J.

To Theodore Flournoy.

STANFORD UNIVERSITY, *Feb.* 9, 1906.

DEAR FLOURNOY.— Your post-card of Jan. 22nd arrives and reminds me how little I have communicated with you during the past twelve months. . . .

Let me begin by congratulating Mlle. Alice, but more

particularly Mr. Werner, on the engagement which you announce. Surely she is a splendid prize for anyone to capture. I hope that it has been a romantic love-affair, and will remain so to the end. May her paternal and maternal example be the model which their married life will follow! They could find no better model. You do not tell the day of the wedding — probably it is not yet appointed.

Yes! [Richard] Hodgson's death was ultra-sudden. He fell dead while playing a violent game of "hand-ball." He was tremendously athletic and had said to a friend only a week before that he thought he could reasonably count on twenty-five years more of life. None of his work was finished, vast materials amassed, which no one can ever get acquainted with as he had gradually got acquainted; so now good-bye forever to at least two unusually solid and instructive books which he would have soon begun to write on "psychic" subjects. As a *man*, Hodgson was splendid, a real man; as an investigator, it is my private impression that he lately got into a sort of obsession about Mrs. Piper, cared too little for other clues, and continued working with her when all the sides of her mediumship were amply exhibited. I suspect that our American Branch of the S. P. R. will have to dissolve this year, for lack of a competent secretary. Hodgson was our only worker, except Hyslop, and *he* is engaged in founding an "Institute" of his own, which will employ more popular methods. To tell the truth, I 'm rather glad of the prospect of the Branch ending, for the Piper-investigation — and nothing else — had begun to bore me to extinction. . . .

To change the subject — you ought to see this extraordinary little University. It was founded only fourteen years ago in the absolute wilderness, by a pair of rich Californians named Stanford, as a memorial to their only child,

a son who died at 16. Endowed with I know not how many square miles of land, which some day will come into the market and yield a big income, it has already funds that yield $750,000 yearly, and buildings, of really *beautiful* architecture, that have been paid for out of income, and have cost over $5,000,000. (I mention the cost to let you see that they must be solid.) There are now 1500 students of both sexes, who pay nothing for tuition, and a town of 15,000 inhabitants has grown up a mile away, beyond the gates. The landscape is exquisite and classical, San Francisco only an hour and a quarter away by train; the climate is one of the most perfect in the world, life is absolutely simple, no one being rich, servants almost unattainable (most of the house-work being done by students who come in at odd hours), many of them Japanese, and the professors' wives, I fear, having in great measure to do their own cooking. No social excesses or complications therefore. In fact, nothing but essentials, and *all* the essentials. Fine music, for example, every afternoon, in the Church of the University. There could n't be imagined a better environment for an intellectual man to teach and work in, for eight or nine months in the year, if he were then free to spend three or four months in the crowded centres of civilization — for the social insipidity is great here, and the historic vacuum and silence appalling, and one ought to be free to change.

Unfortunately the authorities of the University seem not to be gifted with imagination enough to see its proper rôle. Its geographical environment and material basis being unique, they ought to aim at unique quality all through, and get *sommités* to come here to work and teach, by offering large stipends. They might, I think, thus easily build up something very distinguished. Instead of which, they pay

small sums to young men who chafe at not being able to travel, and whose wives get worn out with domestic drudgery. The whole thing *might* be Utopian; it *is* only half-Utopian. A characteristic American affair! But the half-success is great enough to make one see the great advantages that come to this country from encouraging public-spirited millionaires to indulge their freaks, however eccentric. In what the Stanfords have already done, there is an assured potentiality of great things of *some* sort for all future time. My coming here is an exception. They have had psychology well represented from the first by Frank Angell and Miss Martin; but no philosophy except for a year at a time. I start a new régime — next year they will have two good professors.

I lecture three times a week to 400 listeners, printing a syllabus daily, and making them read Paulsen's textbook for examinations. I find it hard work,[1] and only pray that I may have strength to run till June without collapsing. The students, though rustic, are very earnest and wholesome.

I am pleased, but also amused, by what you say of Woodbridge's Journal: "la palme est maintenant à l'Amérique." It is true that a lot of youngsters in that Journal are doing some real thinking, but of all the *bad writing* that the world has seen, I think that our American writing is getting to be the worst. X——'s ideas have unchained formlessness of expression that beats the bad writing of the Hegelian epoch in Germany. I can hardly believe you sincere when you praise that journal as you do. I am so busy teaching

[1] "Also outside 'addresses,' impossible to refuse. Damn them! Four in this Hotel [in San Francisco] where I was one of four orators who spoke for two hours on 'Reason and Faith,' before a Unitarian Association of Pacific Coasters. Consequence: *gout* on waking this morning! *Unitarian gout* — was such a thing ever heard of?" (To T. S. Perry, Feb. 6, 1906.)

that I do no writing and but little reading this year. I have declined to go to Paris next year, and also declined an invitation to Berlin, as "International Exchange" [Professor]. The year after, if asked, I *may* go to Paris — but never to Berlin. We have had Ostwald, a most delightful human *Erscheinung*, as international exchange at Harvard this year. But I don't believe in the system. . . .

To F. C. S. Schiller.

HOTEL DEL MONTE,
MONTEREY, CAL., *Apr.* 7, 1906.

. . . What I really want to write about is Papini, the concluding chapter of his "Crepuscolo dei Filosofi," and the February number of the "Leonardo." Likewise Dewey's "Beliefs and Realities," in the "Philosophical Review" for March. I must be very damp powder, slow to burn, and I must be terribly respectful of other people, for I confess that it is only after reading these things (in spite of all you have written to the same effect, and in spite of your tone of announcing judgment to a sinful world), that I seem to have grasped the full import for life and regeneration, the *great* perspective of the programme, and the renovating character for *all things*, of Humanism; and the outwornness as of a scarecrow's garments, simulating life by flapping in the wind of nightfall, of all intellectualism, and the blindness and deadness of all who worship intellectualist idols, the Royces and Taylors, and, worse than all, their followers, who, with no inward excuse of nature (being too unoriginal really to *prefer* anything), just blunder on to the wrong scent, when it is so easy to catch the right one, and then stick to it with the fidelity of inorganic matter. Ha! ha! would that I were young again with this inspiration! Papini is a jewel! To think of that little Dago putting himself ahead

of every one of us (even of you, with his *Uomo-Dio*) at a single stride. And what a writer! and what fecundity! and what courage (careless of nicknames, for it is so easy to call him now the Cyrano de Bergerac of Philosophy)! and what humor and what truth! Dewey's powerful stuff seems also to ring the death-knell of a sentenced world. Yet none of *them* will see it — Taylor will still write his refutations, etc., etc., when the living world will all be drifting after *us*. It is queer to be assisting at the *éclosion* of a great new mental epoch, life, religion, and philosophy in one — I wish I did n't have to lecture, so that I might bear some part of the burden of writing it all out, as we must do, pushing it into all sort of details. But I must for one year longer. We don't get back till June, but pray tell Wells (whose address *fehlt mir*) to make our house his headquarters if he gets to Boston and finds it the least convenient to do so. Our boys will hug him to their bosoms. Ever thine,

W. J.

The San Francisco earthquake occurred at about five o'clock in the morning on April 18. Rumors of the destruction wrought in the city reached Stanford within a couple of hours and were easily credited, for buildings had been shaken down at Stanford. Miss L. J. Martin, a member of the philosophical department, was thrown into great anxiety about relatives of hers who were in the city, and James offered to accompany her in a search for them, and left Stanford with her by an early morning train. He also promised Mrs. Wm. F. Snow to try to get her news of her husband. Miss Martin found her relatives, and James met Dr. Snow early in the afternoon, and then spent several hours in wandering about the stricken city. He subse-

quently wrote an account of the disaster, which may be found in "Memories and Studies."[1]

To Miss Frances R. Morse.

STANFORD UNIVERSITY, *Apr.* 22, 1906.

DEAREST FANNY,— Three letters from you and nary one from us in all these weeks! Well, I have been heavily burdened, and although disposed to write, have kept postponing; and with Alice — cooking, washing dishes and doing housework, as well as keeping up a large social life — it has been very much the same. All is now over, since the earthquake; I mean that lectures and syllabuses are called

[1] Dr. Snow kindly wrote an account of the afternoon that he spent in James's company in the city and it may here be given in part.

"When I met Professor James in San Francisco early in the afternoon of the day of the earthquake, he was full of questions about my personal feelings and reactions and my observations concerning the conduct and evidences of self-control and fear or other emotions of individuals with whom I had been closely thrown, not only in the medical work which I did, but in the experiences I had on the fire-lines in dragging hose and clearing buildings in advance of the dynamiting squads.

"I described to him an incident concerning a great crowd of people who desired to make a short cut to the open space of a park at a time when there was danger of all of them not getting across before certain buildings were dynamited. Several of the city's police had stretched a rope across this street and were volubly and vigorously combating the onrush of the crowd, using their clubs rather freely. Some one cut the rope. At that instant, a lieutenant of the regular army with three privates appeared to take up guard duty. The lieutenant placed his guard and passed on. The three soldiers immediately began their beat, dividing the width of the street among themselves. The crowd waited, breathless, to see what the leaders of the charge upon the police would now do. One man started to run across the street and was knocked down cleverly by the sentry, with the butt of his gun. This sentry coolly continued his patrol and the man sat up, apparently thinking himself wounded, then scuttled back into the crowd, drawing from every one a laugh which was evidently with the soldiers. Immediately, the crowd began to melt away and proceed up a side street in the direction laid out for them.

"In connection with this story Professor James casually mentioned that not long before, where there were no soldiers or police, he had run on to a crowd stringing a man to a lamp-post because of his endeavor to rob the body of a woman of some rings. At the time, I did not learn other details of this particular incident, as Professor James was so full of the many scenes he had witnessed and was particularly intent on gathering from me impressions of what I had seen. I suppose he had similarly been gathering observations from others whom he met.

"An incident which struck me as humorous at the time was that he should have

off, and no more exams. to be held ("ill-wind," etc.), so one can write. We shall get East again as soon as we can manage it, and tell you face to face. We can now pose as experts on Earthquakes — pardon the egotistic form of talking about the latter, but it makes it more real. The last thing Bakewell said to me, while I was leaving Cambridge, was: "I hope they 'll treat you to a little bit of an earthquake while you 're there. It 's a pity you should n't have that local experience." Well, when I lay in bed at about half-past five that morning, wide-awake, and the room began to sway, my first thought was, "Here 's Bakewell's earthquake, after all"; and when it went crescendo and reached fortissimo in less than half a minute, and the room was shaken like a rat by a terrier, with the most vicious expression you can possibly imagine, it was to my mind absolutely an *entity* that had been waiting all this time holding back its activity, but at last saying, "Now, *go* it!" and it was impossible not to conceive it as animated by a will, so vicious was the temper displayed — everything *down*, in the room, that could go down, bureaus, etc., etc., and the shaking so rapid and vehement. All the while no fear, only admiration for the way a wooden house could prove its elasticity, and glee over the vividness of the manner in which such an "abstract idea" as "earthquake" could verify itself into sensible reality. In a couple of minutes everybody was in the street, and then we saw, what I had n't suspected in my room,

gathered up a box of "Zu-zu gingersnaps," and, as I recall it, some small pieces of cheese. I do not now recall his comment on where he had obtained these, but there was some humorous incident connected with the transaction, and he was quite happy and of opinion that he was enjoying a nourishing meal.

"Professor James told me vividly and in a few words the circumstances of the damage done by the earthquake at Stanford University, and I left him to make arrangements for going down to the University that night to provide for my family. As it turned out, Professor James returned to the campus before I did, and true to his promise thoughtfully hunted up Mrs. Snow and told her that he had seen me and that I was alive and well."

the extent of the damage. Wooden houses almost all intact, but every chimney down but one or two, and the higher University buildings largely piles of ruins. Gabble and babble, till at last automobiles brought the dreadful news from San Francisco.

I boarded the only train that went to the City, and got out in the evening on the only train that left. I should n't have done it, but that our co-habitant here, Miss Martin, became obsessed by the idea that she *must* see what had become of her sister, and I had to stand by her. Was very glad I did; for the spectacle was memorable, of a whole population in the streets with what baggage they could rescue from their houses about to burn, while the flames and the explosions were steadily advancing and making everyone move farther. The fires most beautiful in the effulgent sunshine. Every vacant space was occupied by trunks and furniture and people, and thousands have been sitting by them now for four nights and will have to longer. The fire seems now controlled, but the city is practically wiped out (thank Heaven, as to much of its architecture!). The order has been wonderful, even the criminals struck solemn by the disaster, and the military has done great service.

But you will know all these details by the papers better than I know them now, before this reaches you, and in three weeks we shall be back.

I am very glad that Jim's [Putnam] lectures went off so well. He wrote me himself a good letter — won't you, by the way, send him this one as a partial answer? — and his syllabus was first-rate and the stuff must have been helpful. It is jolly to think of both him and Marian really getting off together to enjoy themselves! But between Vesuvius and San Francisco enjoyment has small elbow-

room. Love to your mother, dearest Fanny, to Mary and the men folks, from us both. Your ever affectionate,

W. J.

A few days after the eathquake, train-service from Stanford to the East was reëstablished and James and his wife returned to Cambridge. The reader will infer correctly from the next letter that Henry James (and William James, Jr., who was staying with him in Rye) had been in great anxiety and had been by no means reassured by the brief cablegram which was the only personal communication that it was possible to send them during the days immediately following the disaster.

To Henry James and William James, Jr.

CAMBRIDGE, *May* 9, 1906.

DEAREST BROTHER AND SON,— Your cablegram of response was duly received, and we have been also "joyous" in the thought of your being together. I knew, of course, Henry, that you would be solicitous about us in the earthquake, but did n't reckon at all on the extremity of your anguish as evinced by your frequent cablegrams home, and finally by the letter to Harry which arrived a couple of days ago and told how you were unable to settle down to any other occupation, the thought of our mangled forms, hollow eyes, starving bodies, minds insane with fear, haunting you so. We never reckoned on this extremity of anxiety on your part, I say, and so never thought of cabling you direct, as we might well have done from Oakland on the day we left, namely April 27th. I much regret this callousness on our part. For *all* the anguish was yours; and in general this experience only rubs in what I have always known, that in battles, sieges and other great calamities, the pathos

and agony is in general solely felt by those at a distance; and although physical pain is suffered most by its immediate victims, those at the *scene of action* have no *sentimental* suffering whatever. Everyone at San Francisco seemed in a good hearty frame of mind; there was work for every moment of the day and a kind of uplift in the sense of a "common lot" that took away the sense of loneliness that (I imagine) gives the sharpest edge to the more usual kind of misfortune that may befall a man. But it was a queer sight, on our journey through the City on the 26th (eight days after the disaster), to see the inmates of the houses of the quarter left standing, all cooking their dinners at little brick camp-fires in the middle of the streets, the chimneys being condemned. If such a disaster had to happen, somehow it could n't have chosen a better place than San Francisco (where everyone knew about camping, and was familiar with the creation of civilizations out of the bare ground), and at five-thirty in the morning, when few fires were lighted and everyone, after a good sleep, was in bed. Later, there would have been great loss of life in the streets, and the more numerous foci of conflagration would have burned the city in one day instead of four, and made things vastly worse.

In general you may be sure that when any disaster befalls our country it will be *you* only who are wringing of hands, and we who are smiling with "interest or laughing with gleeful excitement." I did n't hear one pathetic word uttered at the scene of disaster, though of course the crop of "nervous wrecks" is very likely to come in a month or so.

Although we have been home six days, such has been the stream of broken occupations, people to see, and small urgent jobs to attend to, that I have written no letter till now. Today, one sees more clearly and begins to rest. "Home" looks extraordinarily pleasant, and though damp

and chilly, it is the divine budding moment of the year. Not, however, the lustrous light and sky of Stanford University. . . .

I have just read your paper on Boston in the "North American Review." I am glad you threw away the scabbard and made your critical remarks so straight. What you say about "pay" here being the easily won "salve" for privations, in view of which we cease to "mind" them, is as true as it is strikingly pat. *Les intellectuels*, wedged between the millionaires and the handworkers, are the really pinched class here. They feel the frustrations and they can't get the salve. *My* attainment of so much pay in the past few years brings home to me what an all-benumbing salve it is. That whole article is of your best. We long to hear from W., Jr. No word yet. Your ever loving,

W. J.

In "The Energies of Men" there is a long quotation from an unnamed European correspondent who had been subjecting himself to Yoga disciplinary exercise. What follows is a comment written upon the first receipt of the report quoted in the "Energies."

To W. Lutoslawski.

CAMBRIDGE, *May* 6, 1906.

. . . Your long and beautiful letter about Yoga, etc., greets me on my return from California. It is a most precious human document, and some day, along with that sketch of your religious evolution and other shorter letters of yours, it must see the light of day. What strikes me first in it is the evidence of improved moral "tone" — a calm, firm, sustained joyousness, hard to describe, and striking a new note in your epistles — which is already a convincing

argument of the genuineness of the improvement wrought in you by Yoga practices. . . .

You are mistaken about my having tried Yoga discipline — I never meant to suggest that. I have read several books (A. B., by the way, used to be a student of mine, but in spite of many noble qualities, he always had an unbalanced mind — obsessed by certain morbid ideas, etc.), and in the slightest possible way tried breathing exercises. These go terribly against the grain with me, are extremely disagreeable, and, even when tried this winter (somewhat perseveringly), to put myself asleep, after lying awake at night, failed to have any soporific effect. What impresses me most in your narrative is the obstinate strength of will shown by yourself and your chela in your methodical abstentions and exercises. When could I hope for such will-power? I find, when my general energy is *in Anspruch genommen* by hard lecturing and other professional work, that then particularly what little *ascetic* energy I have has to be remitted, because the exertion of inhibitory and stimulative will required increases my general fatigue instead of "tonifying" me.

But your sober experience gives me new hopes. Your whole narrative suggests in me the wonder whether the Yoga discipline may not be, after all, in all its phases, simply a methodical way of *waking up deeper levels of will-power than are habitually used*, and thereby increasing the individual's vital tone and energy. I have no doubt whatever that most people live, whether physically, intellectually or morally, in a very restricted circle of their potential being. They *make use* of a very small portion of their possible consciousness, and of their soul's resources in general, much like a man who, out of his whole bodily organism, should get into a habit of using and moving only his little

finger. Great emergencies and crises show us how much greater our vital resources are than we had supposed. Pierre Janet discussed lately some cases of pathological impulsion or obsession in what he has called the "psychasthenic" type of individual, bulimia, exaggerated walking, morbid love of feeling pain, and explains the phenomenon as based on the underlying *sentiment d'incomplétude*, as he calls it, or *sentiment de l'irréel* with which these patients are habitually afflicted, and which they find is abolished by the violent appeal to some exaggerated activity or other, discovered accidentally perhaps, and then used habitually. I was reminded of his article in reading your descriptions and prescriptions. May the Yoga practices not be, after all, methods of getting at our deeper functional levels? And thus only be substitutes for entirely different crises that may occur in other individuals, religious crises, indignation-crises, love-crises, etc.?

What you say of diet is in striking accordance with the views lately made popular by Horace Fletcher — I dare say you have heard of them. You see I am trying to generalize the Yoga idea, and redeem it from the pretension that, for example, there is something intrinsically holy in the various grotesque postures of Hatha Yoga. I have spoken with various Hindus, particularly with three last winter, one a Yogi and apostle of Vedanta; one a "Christian" of scientific training; one a Bramo-Somaj professor. The former made great claims of increase of "power," but admitted that those who had it could in no way demonstrate it *ad oculos*, to outsiders. The other two both said that Yoga was less and less frequently practised by the more intellectual, and that the old-fashioned *Guru* was becoming quite a rarity.

I believe with you, fully, that the so-called "normal man"

of commerce, so to speak, the healthy philistine, is a mere extract from the potentially realizable individual whom he represents, and that we all have reservoirs of life to draw upon, of which we do not dream. The practical problem is "how to get at them." And the answer varies with the individual. Most of us never can, or never do get at them. *You* have indubitably got at your own deeper levels by the Yoga methods. I hope that what you have gained will never again be lost to you. You must keep there! *My* deeper levels seem very hard to find — I am so rebellious at all formal and prescriptive methods — a dry and bony *individual*, repelling fusion, and avoiding voluntary exertion. No matter, art is long! and *qui vivra verra*. I shall try fasting and again try breathing — discovering perhaps some individual rhythm that is more tolerable. . . .

To John Jay Chapman.

CAMBRIDGE, *May* 18, 1906.

DEAR OLD JACK C.,— Having this minute come into the possession of a new type-writer, what can I do better than express my pride in the same by writing to you?[1]

I spent last night at George Dorr's and he read me several letters from you, telling me also of your visit, and of how well you seemed. For years past I have been on the point of writing to you to assure [you] of my continued love and to express my commiseration for your poor wife, who has had so long to bear the brunt of your temper — you see I have been there already and I know how one's irritability is exasperated by conditions of nervous prostration — but now I can write and congratulate you on having recovered, temper and all. (As I write, it bethinks me that

[1] James had not used a type-writer since the time when his eyes troubled him in the seventies. The machine now had the fascination of a strange toy again.

in a previous letter I have made identical jokes about your temper which, I fear, will give Mrs. Chapman a very low opinion of my humoristic resources, and in sooth they are small; but we are as God makes us and must not try to be anything else, so pray condone the silliness and let it pass.) The main thing is that you seem practically to have recovered, in spite of everything; and I am heartily glad.

I too am well enough for all practical purposes, but I have to go slow and not try to do too many things in a day. Simplification of life and consciousness I find to be the great thing, but a hard thing to compass when one lives in city conditions. How our dear Sarah Whitman lived in the sort of railroad station she made of her life — I confess it 's a mystery to me. If I lived at a place called Barrytown, it would probably go better — don't you ever go back to New York to live!

Alice and I had a jovial time at sweet little Stanford University. It was the simple life in the best sense of the term. I am glad for once to have been part of the working machine of California, and a pretty deep part too, as it afterwards turned out. The earthquake also was a memorable bit of experience, and altogether we have found it mind-enlarging and are very glad we ben there. But the whole intermediate West is awful — a sort of penal doom to have to live there; and in general the result with me of having lived 65 years in America is to make me feel as if I had at least bought the right to a certain capriciousness, and were free now to live for the remainder of my days wherever I prefer and can make my wife and children consent — it is more likely to be in rural than in urban surroundings, and in the maturer than in the *rawrer* parts of the world. But the first thing is to get out of the treadmill of teaching, which I hate and shall resign from next year. After that,

I can use my small available store of energy in writing, which is not only a much more economical way of working it, but more satisfactory in point of quality, and more lucrative as well.

Now, J. C., when are you going to get at writing again? The world is hungry for your wares. No one touches certain deep notes of moral truth as you do, and your humor is *köstlich* and *impayable*. You ought to join the band of "pragmatistic" or "humanistic" philosophers. I almost fear that Barrytown may not yet have begun to be disturbed by the rumor of their achievements, the which are of the greatest, and seriously I du think that the world of thought is on the eve of a renovation no less important than that contributed by Locke. The leaders of the new movement are Dewey, Schiller of Oxford, in a sense Bergson of Paris, a young Florentine named Papini, and last and least worthy, W. J. H. G. Wells ought to be counted in, and if I mistake not G. K. Chesterton as well.[1] I hope you know and love the last-named writer, who seems to me a great teller of the truth. His systematic preference for contradictions and paradoxical forms of statement seems to me a mannerism somewhat to be regretted in so wealthy a mind; but that is a blemish from which some of our very greatest intellects are not altogether free — the philosopher of Barrytown himself being not wholly exempt. Join us, O Jack, and in the historic and perspective sense your fame will be secure. All future Histories of Philosophy will print your name.

But although my love for you is not exhausted, my typewriting energy is. It communicates stiffness and cramps, both to the body and the mind. Nevertheless I think I have been doing pretty well for a first attempt, don't you?

[1] He did mistake, as Mr. Chesterton's subsequent utterances showed.

If you return me a good long letter telling me more particularly about the process of your recovery, I will write again, even if I have to take a pen to do it, and in any case I will do it much better than this time.

Believe me, dear old J. C., with hearty affection and delight at your recovery — all these months I have been on the brink of writing to find out how you were — and with very best regards to your wife, whom some day I wish we may be permitted to know better. Yours very truly,

WM. JAMES.

Everyone dead! Hodgson, Shaler, James Peirce this winter — to go no further afield! *Resserrons les rangs!*

To Henry James.

CAMBRIDGE, *Sept.* 10, 1906.

DEAREST H.,—I got back from the Adirondacks, where I had spent a fortnight, the night before last, and in three or four hours Alice, Aleck and I will be spinning towards Chocorua, it being now five A.M. Elly [Temple] Hunter will join us, with Grenville, in a few days; but for the most part, thank Heaven, we shall be alone till the end of the month. I found two letters from you awaiting me, and two from Bill. They all breathed a spirit of happiness, and brought a waft of the beautiful European summer with them. It has been a beautiful summer here too; and now, sad to say, it is counting the last beads of its chaplet of hot days out — the hot days which are really the absolutely friendly ones to man — you wish they would get cooler when you have them, and when they are departed, you wish you could have their exquisite gentleness again. I have just been reading in the volume by Richard Jefferies called the "Life of the Fields" a wonderful rhapsody, "The Pageant of Summer." It needs to be read twice over and

very attentively, being nothing but an enumeration of all the details visible in the corner of an old field with a hedge and ditch. But rightly taken in, it is probably the highest flight of human genius in the direction of nature-worship. I don't see why it should not count as an immortal thing. You missed it, when here, in not getting to Keene Valley, where I have just been, and of which the sylvan beauty, especially by moonlight, is probably unlike aught that Europe has to show. Imperishable freshness! . . .

This is definitely my last year of lecturing, but I wish it were my first of non-lecturing. Simplification of the field of duties I find more and more to be the *summum bonum* for me; and I live in apprehension lest the Avenger should cut me off before I get my message out. Not that the message is particularly needed by the human race, which can live along perfectly well without any one philosopher; but objectively I hate to leave the volumes I have already published without their logical complement. It is an esthetic tragedy to have a bridge begun, and stopped in the middle of an arch.

But I hear Alice stirring upstairs, so I must go up and finish packing. I hope that you and W. J., Jr., will again form a harmonious combination. I hope also that he will stop painting for a time. He will do all the better, when he gets home, for having had a fallow interval.

Good-bye! and my blessing upon both of you. Your ever loving,

W. J.

To H. G. Wells.

Chocorua, *Sept.* 11, 1906.

Dear Mr. Wells,— I've read your "Two Studies in Disappointment" in "Harper's Weekly," and must thank

you from the bottom of my heart. *Rem acu tetegisti!* Exactly that callousness to abstract justice is *the* sinister feature and, to me as well as to you, the incomprehensible feature, of our U. S. civilization. How you hit upon it so neatly and singled it out so truly (and talked of it so tactfully!) God only knows: He evidently created you to do such things! I never heard of the MacQueen case before, but I've known of plenty of others. When the ordinary American hears of them, instead of the idealist within him beginning to "see red" with the higher indignation, instead of the spirit of English history growing alive in his breast, he begins to pooh-pooh and minimize and tone down the thing, and breed excuses from his general fund of optimism and respect for expediency. "It's probably right enough"; "Scoundrelly, as you say," but understandable, "from the point of view of parties interested"— but understandable in onlooking citizens only as a symptom of the moral flabbiness born of the exclusive worship of the bitch-goddess Success. That — with the squalid cash interpretation put on the word success — is our national disease. Hit it hard! Your book *must* have a great effect. Do you remember the glorious remarks about success in Chesterton's "Heretics"? You will undoubtedly have written *the* medicinal book about America. And what good humor! and what tact! Sincerely yours,

Wm. James.

To Miss Theodora Sedgwick.

Chocorua, *Sept.* 13, 1906.

Dear Theodora,— Here we are in this sweet delicate little place, after a pretty agitated summer, and the quiet seems very nice. Likewise the stillness. I have thought often of you, and *almost* written; but there never seemed

exactly to be time or place for it, so I let the sally of the heart to-you-ward suffice. A week ago, I spent a night with H. L. Higginson, whom I found all alone at his house by the Lake, and he told me your improvement had been continuous and great, which I heartily hope has really been the case. I don't see why it should not have been the case, under such delightful conditions. What good things friends are! And what better thing than lend it, can one do with one's house? I was struck by Henry Higginson's high level of mental tension, so to call it, which made him talk incessantly and passionately about one subject after another, never running dry, and reminding me more of myself when I was twenty years old. It isn't so much a man's eminence of elementary faculties that pulls him through. They may be rare, and he do nothing. It is the steam pressure to the square inch behind that moves the machine. The amount of that is what makes the great difference between us. Henry has it high. Previous to seeing him I had spent ten days in beautiful Keene Valley, dividing them between the two ends. The St. Hubert's end is, I verily believe, one of the most beautiful things in this beautiful world — too dissimilar to anything in Europe to be compared therewith, and consequently able to stand on its merits all alone. But the great [forest] fire of four years ago came to the very edge of wiping it out! And any year it may go.

I also had a delightful week all alone on the Maine Coast, among the islands.

Back here, one is oppressed by sadness at the amount of work waiting to be done on the place and no one to be hired to do it. The entire meaning and essence of "land" is something to be worked over — even if it be only a woodlot, it must be kept trimmed and cleaned. And for one who *can* work and who *likes* work with his arms and hands,

there is nothing so delightful as a piece of land to work over — it responds to every hour you give it, and smiles with the "improvement" year by year. I neither can work now, nor do I like it, so an irremediable bad conscience afflicts my ownership of this place. With Cambridge as headquarters for August, and a little lot of land there, I think I could almost be ready to give up this place, and trust to the luck of hotels, and other opportunities of rustication without responsibility. But perhaps we can get this place [taken care of?] some day!

I don't know how much you read. I've taken great pleasure this summer in Bielshowski's "Life of Goethe" (a wonderful piece of art) and in Birukoff's "Life of Tolstoy."

Alice is very well and happy in the stillness here. Elly Hunter is coming this evening, tomorrow the Merrimans for a day, and then Mrs. Hodder till the end of the month.

Faithful love from both of us, dear Theodora. Your affectionate

W. J.

To his Daughter.

CAMBRIDGE, *Jan.* 20, 1907, 6.15 P.M.

SWEET PEGLEIN,— Just before tea! and your Grandam, Mar, and I going to hear the Revd. Percy Grant in the College chapel just after. We are getting to be great church-goers. 'T will have to be Crothers next. He, sweet man, is staying with the Brookses. After him, the Christian Science Church, and after that the deluge!

I have spent all day preparing next Tuesday's lecture, which is my last before a class in Harvard University, so help me God amen! I am almost *afraid* at so much freedom. Three quarters of an hour ago Aleck and I went for a walk in Somerville; warm, young moon, bare trees, clearing in the west, stars out, old-fashioned streets, not sordid

— a beautiful walk. Last night to Bernard Shaw's ex-*quis*-ite play of "Cæsar and Cleopatra" — exquisitely acted too, by F. Robertson and Maxine Elliot's sister Gert. Your Mar will have told you that, after these weeks of persistent labor, culminating in New York, I am going to take sanctuary on Saturday the 2nd of Feb. in your arms at Bryn Mawr. I do not want, wish, or desire to "talk" to the crowd, but your mother pushing so, if you and the philosophy club also pull, I mean pull *hard*, Jimmy [1] will try to articulate something not too technical. But it will have to be, if ever, on that Saturday night. It will also have to be very short; and the less of a "reception," the better, after it.

Your two last letters were tiptop. I never seen such *growth!*

I go to N. Y., to be at the Harvard Club, on Monday the 28th. Kühnemann left yesterday. A most dear man. Your loving

DAD.

To Henry James and William James, Jr.

CAMBRIDGE, *Feb.* 14, 1907.

DEAR BROTHER AND SON,—I dare say that you will be together in Paris when you get this, but I address it to Lamb House all the same. You twain are more "blessed" than I, in the way of correspondence this winter, for you give more than you receive, Bill's letters being as remarkable for wit and humor as Henry's are for copiousness, considering that the market value of what he either writes or types is so many shillings a word. When *I* write other things, I find it almost impossible to write letters. I've been at it *stiddy*, however, for three days, since my return

[1] As to "Jimmy," *vide* vol. I, p. 301 *supra*.

from New York, finding, as I did, a great stack of correspondence to attend to. The first impression of New York, if you stay there not more than 36 hours, which has been my limit for twenty years past, is one of repulsion at the clangor, disorder, and permanent earthquake conditions. But this time, installed as I was at the Harvard Club (44th St.) in the centre of the cyclone, I caught the pulse of the machine, took up the rhythm, and vibrated *mit*, and found it simply magnificent. I'm surprised at you, Henry, not having been more enthusiastic, but perhaps that superbly powerful and beautiful subway was not opened when you were there. It is an *entirely* new New York, in soul as well as in body, from the old one, which looks like a village in retrospect. The courage, the heaven-scaling audacity of it all, and the *lightness* withal, as if there was nothing that was not easy, and the great pulses and bounds of progress, so many in directions all simultaneous that the coördination is indefinitely future, give a kind of *drumming background* of life that I never felt before. I'm sure that once *in* that movement, and at home, all other places would seem insipid. I observe that your book,—"The American Scene,"— dear H., is just out. I must get it and devour again the chapters relative to New York. On my last night, I dined with Norman Hapgood, along with men who were successfully and happily in the vibration. H. and his most winning-faced young partner, Collier, Jerome, Peter Dunne, F. M. Colby, and Mark Twain. (The latter, poor man, is only good for monologue, in his old age, or for dialogue at best, but he's a dear little genius all the same.) I got such an impression of easy efficiency in the midst of their bewildering conditions of speed and complexity of adjustment. Jerome, particularly, with the world's eyes on his court-room, in the very crux of the Thaw trial, as if he had

nothing serious to do. Balzac ought to come to life again. His Rastignac imagination sketched the possibility of it long ago. I lunched, dined, and sometimes breakfasted, out, every day of my stay, vibrated between 44th St., seldom going lower, and 149th, with Columbia University at 116th as my chief relay station, the magnificent space-devouring Subway roaring me back and forth, lecturing to a thousand daily,[1] and having four separate dinners at the Columbia Faculty Club, where colleagues severally compassed me about, many of them being old students of mine, wagged their tongues at me and made me explain.[2] It was certainly the high tide of my existence, so far as *energizing* and being "recognized" were concerned, but I took it all very "easy" and am hardly a bit tired. Total abstinence from every stimulant whatever is the one condition of living at a rapid pace. I am now going whack at the writing of the rest of the lectures, which will be more original and (I believe) important than my previous works. . . .

To Moorfield Storey.

CAMBRIDGE, *Feb.* 21, 1907.

DEAR MOORFIELD,— Your letter of three weeks ago has inadvertently lain unnoticed — not because it did n't do

[1] *Cf.* pp. 16, 17, and 220 *supra.*

[2] Dr. Miller writes: "These four evenings at the Faculty Club were singularly interesting occasions. One was a meeting of the Philosophical Club of New York, whose members, about a dozen in number, were of different institutions. The others were impromptu meetings arranged either by members of the Department of Philosophy at Columbia or a wider group. At one of them Mr. James sat in a literal circle of chairs, with professors of Biology, Mathematics, etc., as well as Philosophy, and answered in a particularly friendly and charming way the frank objections of a group that were by no means all opponents. At the close, when he was thanked for his patience, he remarked in his humorously disclaiming manner that he was not accustomed to be taken so seriously. Privately he remarked how pleasantly such an unaffected, easy meeting contrasted with a certain formal and august dinner club, the exaggerated amusement of the diners at each other's jokes, etc."

me good, but because I went to New York for a fortnight, and since coming home have been too druv to pay any tributes to friendship. I have n't got many letters either of condolence or congratulation on my retirement,— which, by the way, does n't take place till the end of the year,— the papers have railroaded me out too soon.[1] But I confess that the thought is sweet to me of being able to hear the College bell ring without any tendency to "move" in consequence, and of seeing the last Thursday in September go by, and remaining in the country careless of what becomes of its youth. It's the *harness* and the *hours* that are so galling! I expect to shed truths in dazzling profusion on the world for many years.

As for you, retire too! Let you, Eliot, Roosevelt and me, first relax; then take to landscape painting, which has a very soothing effect; then write out all the truths which a long life of intimacy with mankind has recommended to each of us as most useful. I think we can use the ebb tide of our energies best in that way. I'm sure that *your* contributions would be the most useful of all. Affectionately yours,

Wm. James.

To Theodore Flournoy.

Cambridge, *Mar.* 26, 1907.

Dear Flournoy,— Your dilectissime letter of the 16th arrived this morning and I must scribble a word of reply. That's the way to write to a man! Caress him! flatter him! tell him that all Switzerland is hanging on his lips! You have made me really *happy* for at least twenty-four hours!

[1] His resignation did not take effect until the end of the Academic year, although his last meeting with the class to which he was giving a "half-course," occurred at the mid-year.

My dry and businesslike compatriots never write letters like that. They write about themselves — you write about *me*. You know the definition of an egotist: "a person who insists on talking about *himself*, when you want to talk about *yourself*." Reverdin has told me of the success of your lectures on pragmatism, and if you have been communing in spirit with me this winter, so have I with you. I have grown more and more deeply into pragmatism, and I rejoice immensely to hear you say, "je m'y sens tout gagné." It is absolutely the only philosophy with *no* humbug in it, and I am certain that it is *your* philosophy. Have you read Papini's article in the February "Leonardo"? That seems to me really splendid. You say that my ideas have formed the real *centre de ralliment* of the pragmatist tendencies. To me it is the youthful and *empanaché* Papini who has best put himself at the centre of equilibrium whence all the motor tendencies start. He (and Schiller) has given me great confidence and courage. I shall dedicate my book, however, to the memory of J. S. Mill.

I hope that you are careful to distinguish in my own work between the pragmatism and the "radical empiricism" (Conception de Conscience,[1] etc.) which to my own mind have no necessary connexion with each other. My first proofs came in this morning, along with your letter, and the little book ought to be out by the first of June. You shall have a very early copy. It is exceedingly untechnical, and I can't help suspecting that it will make a real impression. Münsterberg, who hitherto has been rather poohpoohing my thought, now, after reading the lecture on truth which I sent you a while ago, says I seem to be ignorant that Kant ever wrote, Kant having already said all

[1] "La Notion de Conscience," *Archives de Psychologie*, vol. v, No. 17, June, 1905. Later included in *Essays in Radical Empiricism*.

that I say. I regard this as a very good symptom. The third stage of opinion about a new idea, already arrived: *1st:* absurd! *2nd:* trivial! *3rd: we* discovered it! I don't suppose you mean to print these lectures of yours, but I wish you would. If you would translate my lectures, what could make me happier? But, as I said apropos of the "Varieties," I hate to think of you doing that drudgery when you might be formulating your own ideas. But, in one way or the other, I hope you will join in the great strategic combination against the forces of rationalism and bad abstractionism! A good *coup de collier* all round, and I verily believe that a new philosophic movement will begin. . . .

I thank you for your congratulations on my retirement. It makes me very happy. A professor has two functions: (1) to be learned and distribute bibliographical information; (2) to communicate truth. The *1st* function is the essential one, officially considered. The *2nd* is the only one I care for. Hitherto I have always felt like a humbug as a professor, for I am weak in the first requirement. Now I can live for the second with a free conscience. I envy you now at the Italian Lakes! But good-bye! I have already written you a long letter, though I only *meant* to write a line! Love to you all from

W. J.

To Charles A. Strong.

CAMBRIDGE, *Apr.* 9, 1907.

DEAR STRONG,— Your tightly woven little letter reached me this A.M., just as I was about writing to you to find out how you are. Your long silence had made me apprehensive about your condition, and this news cheers me up very much. Rome is great; and I like to think of you there; if I spend another winter in Europe, it shall be mainly in

Rome. You don't say where you 're staying, however, so my imagination is at fault. I hope it may be at the *Russie*, that most delightful of hotels. I am overwhelmed with duties, so I must be very brief *in re religionis*. Your warnings against my superstitious tendencies, for such I suppose they are,— this is the second heavy one I remember,— touch me, but not in the prophetic way, for they don't weaken my trust in the healthiness of my own attitude, which in part (I fancy) is less remote from your own than you suppose. For instance, my "God of things as they are," being part of a pluralistic system, is responsible for only such of them as he knows enough and has enough power to have accomplished. For the rest he is identical with your "ideal" God. The "omniscient" and "omnipotent" God of theology I regard as a disease of the philosophy-shop. But, having thrown away so much of the philosophy-shop, you may ask me why I don't throw away the whole? That would mean too strong a negative will-to-believe for me. It would mean a dogmatic disbelief in any extant consciousness higher than that of the "normal" human mind; and this in the teeth of the extraordinary vivacity of man's psychological commerce with something ideal that *feels as if it* were also actual (I have no such commerce — I wish I had, but I can't close my eyes to its vitality in others); and in the teeth of such analogies as Fechner uses to show that there may be other-consciousness than man's. If other, then why not higher and bigger? Why *may* we not be in the universe as our dogs and cats are in our drawing-rooms and libraries? It 's a will-to-believe on both sides: I am perfectly willing that others should disbelieve: why should you not be tolerantly interested in the spectacle of my belief? What harm does the little residuum or germ of actuality that I leave in God do? If ideal, why (except on

epiphenomenist principles) may he not have got himself at least partly real by this time? I do not believe it to be healthy-minded to nurse the notion that ideals are self-sufficient and require no actualization to make us content. It is a quite unnecessarily heroic form of resignation and sour grapes. Ideals ought to aim at the *transformation of reality* — no less! When you defer to what you suppose a certain authority in scientists as confirming these negations, I am surprised. Of all insufficient authorities as to the total nature of reality, give me the "scientists," from Münsterberg up, or down. Their interests are most incomplete and their professional conceit and bigotry immense. I know no narrower sect or club, in spite of their excellent authority in the lines of fact they have explored, and their splendid achievement there. Their only authority *at large* is for *method* — and the pragmatic method completes and enlarges them there. When you shall have read my whole set of lectures (now with the printer, to be out by June 1st) I doubt whether you will find any great harm in the God I patronize — the poor thing is so largely an ideal possibility. Meanwhile I take delight, or *shall* take delight, in any efforts you may make to negate all superhuman consciousness, for only by these counter-attempts can a finally satisfactory modus vivendi be reached. I don't feel sure that I know just what you mean by "freedom,"— but no matter. Have you read in Schiller's new Studies in Humanism what seem to me two excellent chapters, one on "Freedom," and the other on the "making of reality"? . . .

To F. C. S. Schiller.

CAMBRIDGE, *Apr.* 19, 1907.

DEAR SCHILLER,— Two letters and a card from you within ten days is pretty good. I have been in New York for a

week, so have n't written as promptly as I should have done.

All right for the Gilbert Murrays! We shall be glad to see them.

Too late for "humanism" in my book — all in type! I dislike "pragmatism," but it seems to have the *international* right of way at present. Let 's both go ahead — God will know his own!

When your book first came I lent it to my student Kallen (who was writing a thesis on the subject), thereby losing it for three weeks. Then the grippe, and my own proofs followed, along with much other business, so that I 've only read about a quarter of it even now. The essays on Freedom and the Making of Reality seem to be written with my own heart's blood — it 's startling that two people should be found to think so exactly alike. A great argument for the truth of what they say, too! I find that my own chapter on Truth printed in the J. of P. already,[1] convinces no one as yet, not even my most *gleichgesinnten* cronies. It will have to be worked in by much future labor, for I *know* that I see all round the subject and they don't, and I think that the theory of truth is the key to all the rest of our positions.

You ask what I am going to "reply" to Bradley. But why need one reply to everything and everybody? B.'s article is constructive rather than polemic, is evidently sincere, softens much of his old outline, is difficult to read, and ought, I should think, to be left to its own destiny. How sweetly, by the way, he feels towards me as compared with you! All because you have been too bumptious. I confess I think that your *gaudium certaminis* injures your influence. *We* 've got a thing big enough to set forth now affirmatively, and I think that readers generally hate *minute* polemics and recriminations. All polemic of ours should,

[1] "Pragmatism's Conception of Truth." Included in *Selected Essays and Reviews.*

I believe, be either very broad statements of contrast, or fine points treated singly, and as far as possible impersonally. Inborn rationalists and inborn pragmatists will never convert each other. We shall always look on them as spectral and they on us as trashy — irredeemably both! As far as the rising generation goes, why not simply express ourselves positively, and trust that the truer view quietly will displace the other. Here again "God will know his own." False views don't need much direct refutation — they get superseded, and I feel absolutely certain of the supersessive power of pragmato-humanism, if persuasively enough set forth. . . . The world is wide enough to harbor various ways of thinking, and the present Bradley's units of mental operation are so diverse from ours that the labor of reckoning over from one set of terms to the other does n't bring reward enough to pay for it. Of course his way of treating "truth" as an entity trying all the while to identify herself with reality, while reality is equally trying to identify herself with the more ideal entity truth, is n't *false*. It 's one way, very remote and allegorical, of stating the facts, and it "agrees" with a good deal of reality, but it has so little pragmatic value that its tottering form can be left for time to deal with. The good it does him is small, for it leaves him in this queer, surly, grumbling state about the best that can be done by it for philosophy. His great vice seems to me his perversity in logical activities, his bad reasonings. I vote to go on, from now on, not trying to keep account of the relations of his with our system. He can't be influencing disciples, being himself nowadays so difficult. And once for all, there *will* be minds who *cannot help* regarding our growing universe as *sheer trash*, metaphysically considered. Yours ever,

W. J.

The next letter is addressed to an active promoter of reform in the treatment of the insane, the author of "A Mind that Found Itself." The Connecticut Society for Mental Hygiene and the National Committee for Mental Hygiene have already performed so great a public service, that anyone may now see that in 1907 the time had come to employ such instrumentalities in improving the care of the insane. But when Mr. Beers, just out of an asylum himself, appeared with the manuscript of his own story in his hands, it was not so clear that these agencies were needed, nor yet evident to anyone that he was a person who could bring about their organization.

James's own opinion as to the treatment of the insane is not in the least overstated in the following letter. He recognized the genuineness of Mr. Beers's personal experience and its value for propaganda, and he immediately helped to get it published. From his first acquaintance with Mr. Beers, he gave time, counsel, and money to further the organization of the Mental Hygiene Committee; and he even departed, in its interest, from his fixed policy of "keeping out of Committees and Societies." He lived long enough to know that the movement had begun to gather momentum; and he drew great satisfaction from the knowledge.

To Clifford W. Beers.

CAMBRIDGE, *Apr.* 21, 1907.

DEAR MR. BEERS,— You ask for my opinion as to the advisability and feasibility of a National Society, such as you propose, for the improvement of conditions among the insane.

I have never ceased to believe that such improvement is one of the most "crying" needs of civilization; and the functions of such a Society seem to me to be well drawn up

by you. Your plea for its being founded before your book appears is well grounded, you being an author who naturally would like to cast seed upon a ground already prepared for it to germinate practically without delay.

I have to confess to being myself a very impractical man, with no experience whatever in the details, difficulties, etc., of philanthropic or charity organization, so my opinion as to the *feasibility* of your plan is worth nothing, and is undecided. Of course the first consideration is to get your money, the second, your Secretary and Trustees. All that *I* wish to bear witness to is the great need of a National Society such as you describe, or failing that, of a State Society somewhere that might serve as a model in other States.

Nowhere is there massed together as much suffering as in the asylums. Nowhere is there so much sodden routine, and fatalistic insensibility in those who have to treat it. Nowhere is an ideal treatment more costly. The officials in charge grow resigned to the conditions under which they have to labor. They cannot plead their cause as an auxiliary organization can plead it for them. Public opinion is too glad to remain ignorant. As mediator between officials, patients, and the public conscience, a society such as you sketch is absolutely required, and the sooner it gets under way the better.[1] Sincerely yours,

WILLIAM JAMES.

At the date of the next letter William James, Jr., was studying painting in Paris.

[1] The story of the Committee for Mental Hygiene is interestingly told in Part V of the 4th Edition of C. W. Beers's *A Mind that Found Itself*. Several letters from James are incorporated in the story. *Vide* pp. 339 and 340; also pp. 320, 352.

To his Son William.

CAMBRIDGE, *Apr.* 24, 1907.

DEAREST BILL,— I have n't written to you for ages, yet you keep showering the most masterly and charming epistles upon all of us in turn, including the fair Rosamund.[1] Be sure they are appreciated! Your Ma and I dined last night at Ellen and Loulie Hooper's to meet Rosalind Huidekoper and her swain. Loulie had heard from Bancel [La Farge] of your getting a "mention"— if for the model, I 'm not surprised; if for the composition, I 'm immensely pleased. Of course you 'll tell us of it! We 've had a very raw cold April, and today it 's blowing great guns from all quarters of the sky, preparatory to clearing from the N.W., I think. We are rooting up the entire lawn to a depth of 18 inches to try to regenerate it. Four diggers and two carts have been at it for a week, with your mother, bareheaded and cloaked, and ruddy-cheeked, sticking to them like a burr. She does n't handle pick or shovel, but she stands there all day long in a way it would do your heart good to see; and so democratic and hearty withal that I 'm sure they like it, though working under such a great taskmaster's eye deprives them of those intervals of stolen leisure so dear to "workers" of every description. She makes it up to them by inviting them to an afternoon tea daily, with piles of cake and doughnuts. I fancy they like her well.

We 've let Chocorua to the Goldmarks. Aleck took his April recess along with his schoolmate Henderson and Gerald Thayer, partly on the summit, partly around the base, of Monadnock. The weather was fiercely wintry, and your mother and I said "poor blind little Aleck — he 's got to learn thru experience." [She said "through"!]

[1] Mrs. James's niece, Rosamund Gregor, age 6.

He came back happier and more exultant than I 've ever seen him, and six months older morally and intellectually for the week with Gerald and Abbott Thayer. A great step forward. They burglarized the Thayer house, and were tracked and arrested by the posse, and had a paragraph in the Boston "Globe" about the robbery. As the thing involved an ascent of Monadnock after dark, with their packs, in deep snow, a day and a night there in snowstorm, a 16-mile walk and out of bed till 2 A.M. the night of the burglary, a "lying low" indoors all the next day at the Hendersons' empty house, three in a bed and the police waking them at dawn, I ventured to suggest a doubt as to whether the Thayer household were the greatest victims of the illustrious practical joke. "What," cries Aleck, starting to his feet, "nine men with revolvers and guns around your bed, and a revolver pointed close to your ear as you wake — don't you call that a success, I should like to know?" The Tom Sawyer phase of evolution is immortal! Gerald, who is staying with us now, is really a splendid fellow. I 'm so glad he 's taken to Aleck, who now is aflame with plans for being an artist. I wish he might — it would certainly suit his temperament better than "business."

There 's the lunch bell.

I have got my "Pragmatism" proofs all corrected. The most important thing I 've written yet, and bound, I am sure, to stir up a lot of attention. But I 'm dog-tired; and, in order to escape the social engagements that at this time of year grow more frequent than ever, I 'm going off on Friday (this is Wednesday) to the country somewhere for ten days. If only there might be warm weather! We 've just backed out from a dinner to William Leonard Darwin and his wife, and the Geo. Hodgeses, etc. W. T. Stead spent three hours here on Sunday and lectured in the Union

on Monday — a splendid fellow whom I could get along with after a fashion. Let no one run him down to you. I 've been to New York to the Peace Congress. Interesting but tiresome.

Mary Salter is with us. Margaret and Rosamund just arrived at 107. No news else! Yours,

W. J.

To Henry James.

SALISBURY, CONN., *May* 4, 1907.

DEAREST H.— . . . I've been so overwhelmed with work, and the mountain of the *Unread* has piled up so, that only in these days here have I really been able to settle down to your "American Scene," which in its peculiar way seems to me *supremely great*. You know how opposed your whole "third manner" of execution is to the literary ideals which animate my crude and Orson-like breast, mine being to say a thing in one sentence as straight and explicit as it can be made, and then to drop it forever; yours being to avoid naming it straight, but by dint of breathing and sighing all round and round it, to arouse in the reader who may have had a similar perception already (Heaven help him if he has n't!) the illusion of a solid object, made (like the "ghost" at the Polytechnic) wholly out of impalpable materials, air, and the prismatic interferences of light, ingeniously focused by mirrors upon empty space. But you *do* it, that 's the queerness! And the complication of innuendo and associative reference on the enormous scale to which you give way to it does so *build out* the matter for the reader that the result is to solidify, by the mere bulk of the process, the like perception from which *he* has to start. As air, by dint of its volume, will weigh like a corporeal body; so his own poor little initial perception, swathed in this gigantic

envelopment of suggestive atmosphere, grows like a germ into something vastly bigger and more substantial. But it 's the rummest method for one to employ systematically as you do nowadays; and you employ it at your peril. In this crowded and hurried reading age, pages that require such close attention remain unread and neglected. You can't skip a word if you are to get the effect, and 19 out of 20 worthy readers grow intolerant. The method seems perverse: "Say it *out*, for God's sake," they cry, "and have done with it." And so I say now, give us *one* thing in your older directer manner, just to show that, in spite of your paradoxical success in this unheard-of method, you *can* still write according to accepted canons. Give us that interlude; and then continue like the "curiosity of literature" which you have become. For gleams and innuendoes and felicitous verbal insinuations you are unapproachable, but the *core* of literature is solid. Give it to us *once* again! The bare perfume of things will not support existence, and the effect of solidity you reach is but perfume and simulacrum.

For God's sake don't *answer* these remarks, which (as Uncle Howard used to say of Father's writings) are but the peristaltic belchings of my own crabbed organism. For one thing, your account of America is largely one of its omissions, silences, vacancies. You work them up like solids, for those readers who already germinally perceive them (to others you are *totally* incomprehensible). I said to myself over and over in reading: "How much greater the triumph, if instead of dwelling thus only upon America's vacuities, he could make positive suggestion of what in 'Europe' or Asia may exist to fill them." That would be nutritious to so many American readers whose souls are only too ready to leap to suggestion, but who are now too inexperienced to know what is meant by the contrast-effect

from which alone your book is written. If you could supply the background which is the foil, in terms more full and positive! At present it is supplied only by the abstract geographic term "Europe." But of course anything of that kind is excessively difficult; and you will probably say that you *are* supplying it all along by your novels. Well, the verve and animal spirits with which you can keep your method going, first on one place then on another, through all those tightly printed pages is something marvelous; and there are pages surely doomed to be immortal, those on the "drummers," *e.g.*, at the beginning of "Florida." They are in the best sense Rabelaisian.

But a truce, a truce! I had no idea, when I sat down, of pouring such a bath of my own subjectivity over you. Forgive! forgive! and don't reply, don't at any rate in the sense of defending yourself, but only in that of attacking *me*, if you feel so minded. I have just finished the proofs of a little book called "Pragmatism" which even you *may* enjoy reading. It is a very "sincere" and, from the point of view of ordinary philosophy-professorial manners, a very unconventional utterance, not particularly original at any one point, yet, in the midst of the literature of the way of thinking which it represents, with just that amount of squeak or shrillness in the voice that enables one book to *tell*, when others don't, to supersede its brethren, and be treated later as "representative." I should n't be surprised if ten years hence it should be rated as "epoch-making," for of the definitive triumph of that general way of thinking I can entertain no doubt whatever — I believe it to be something quite like the protestant reformation.

You can't tell how happy I am at having thrown off the nightmare of my "professorship." As a "professor" I always felt myself a sham, with its chief duties of being a

walking encyclopedia of erudition. I am now at liberty to be a *reality*, and the comfort is unspeakable — literally unspeakable, to be my own man, after 35 years of being owned by others. I can now live for truth pure and simple, instead of for truth accommodated to the most unheard-of requirements set by others. . . . Your affectionate

W. J.

This letter appears never to have been answered, although Henry James wrote on May 31, 1907: "You shall have, after a little more patience, a reply to your so rich and luminous reflections on my book — a reply almost as interesting as, and far more illuminating than, your letter itself."

To F. C. S. Schiller.

CAMBRIDGE, *May* 18, 1907.

. . . One word about the said proof [of your article]. It convinces me that you ought to be an academic personage, a "professor." For thirty-five years I have been suffering from the exigencies of being one, the pretension and the duty, namely, of meeting the mental needs and difficulties of other persons, needs that I could n't possibly imagine and difficulties that I could n't possibly understand; and now that I have shuffled off the professorial coil, the sense of freedom that comes to me is as surprising as it is exquisite. I wake up every morning with it. What! not to have to accommodate myself to this mass of alien and recalcitrant humanity, not to think under resistance, not to have to square myself with others at every step I make — hurrah! it is too good to be true. To be alone with truth and God! *Es ist nicht zu glauben!* What a future! What a vision of ease! But here you are loving it and courting it unneces-

sarily. You 're fit to continue a professor in all your successive reincarnations, with never a release. It was so easy to let Bradley with his approximations and grumblings alone. So few people would find these last statements of his seductive enough to build them into their own thought. But you, for the pure pleasure of the operation, chase him up and down his windings, flog him into and out of his corners, stop him and cross-reference him and counter on him, as if required to do so by your office. It makes very difficult reading, it obliges one to re-read Bradley, and I don't believe there are three persons living who will take it in with the pains required to estimate its value. B. himself will very likely not read it with any care. It is subtle and clear, like everything you write, but it is too minute. And where a few broad comments would have sufficed, it is too complex, and too much like a criminal conviction in tone and temper. Leave him in his *dunklem Drange* — he is drifting in the right direction evidently, and when a certain amount of positive construction on our side has been added, he will say that that was what he had meant all along — and the world will be the better for containing so much difficult polemic reading the less.

I admit that your remarks are penetrating, and let air into the joints of the subject; but I respectfully submit that they are not *called for* in the interests of the final triumph of truth. That will come by the way of displacement of error, quite effortlessly. I can't help suspecting that you unduly magnify the influence of Bradleyan Absolutism on the undergraduate mind. Taylor is the only fruit so far — at least within my purview. One practical point: I don't quite like your first paragraph, and wonder if it be too late to have the references to me at least expunged. I can't recognize the truth of the ten-years' change of opinion about

my "Will to Believe." I don't find anyone — not even my dearest friends, as Miller and Strong — one whit persuaded. Taylor's and Hobhouse's attacks are of recent date, etc. Moreover, the reference to Bradley's relation to me in this article is too ironical not to seem a little "nasty" to some readers; therefore out with it, if it be not too late.

See how different our methods are! All that Humanism needs now is to make applications of itself to special problems. Get a school of youngsters at work. Refutations of error should be left to the rationalists alone. They are a stock function of that school. . . .

I 'm fearfully *tired*, but expect the summer to get me right again. Affectionately thine,

W. J.

XVI

1907–1909

The Last Period (III) — Hibbert Lectures in Oxford — The Hodgson Report

The story of the remaining years is written so fully in the letters themselves as to require little explanation.

Angina pectoris and such minor ailments as are only too likely to afflict a man of sixty-five years and impaired constitution interrupted the progress of reading and writing more and more. Physical exertion, particularly that involved in talking long to many people, now brought on pain and difficulty in breathing. But James still carried himself erect, still walked with a light step, and until a few weeks before his death wore the appearance of a much younger and stronger man than he really was. None but those near to him realized how often he was in discomfort or pain, or how constantly he was using himself to the limit of his endurance. He bore his ills without complaint and ordinarily without mention; although he finally made up his mind to try to discourage the appeals and requests of all sorts that still harassed him, by proclaiming the fact that he was an invalid. As his power of work became more and more reduced, frustrations became harder to bear, and the sense that they were unavoidable oppressed him. When an invitation to deliver a course of lectures on the Hibbert Foundation at Manchester College, Oxford, arrived, he was torn between an impulse to clutch at this engagement as a means of hastening the writing-out of certain material that was in his mind, and

the fear, only too reasonable, that the obligation to have the lectures ready by a certain date would strain him to the snapping point. After some hesitation he agreed, however, and the lectures were, ultimately, prepared and delivered successfully.

In proportion as the number of hours a day that he could spend on literary work and professional reading decreased, James's general reading increased again. He began for the first time to browse in military biographies, and commenced to collect material for a study which he sometimes spoke of as a "Psychology of Jingoism," sometimes as a "Varieties of Military Experience." What such a work would have been, had he ever completed it, it is impossible to tell. It was never more than a rather vague project, turned to occasionally as a diversion. But it is safe to reckon that two remarkable papers — the "Energies of Men" (written in 1906) and the "Moral Equivalent of War" (written in 1909) — would have appeared to be related to this study. That it would not have been a utopian flight in the direction of pacifism need hardly be said. However he might have described it, James was not disposed to underestimate the "fighting instinct." He saw it as a persistent and highly irritable force, underlying the society of all the dominant races; and he advocated international courts, reduction of armaments, and any other measures that might prevent appeals to the war-waging passion as commendable devices for getting along without arousing it.

"The fatalistic view of the war-function is to me nonsense, for I know that war-making is due to definite motives and subject to prudential checks and reasonable criticisms, just like any other form of enterprise. . . . All these beliefs of mine put me squarely into the anti-militarist party. But I do not believe that peace either ought to be or will be per-

manent on this globe, unless the states pacifically organized preserve some of the old elements of army-discipline. . . . In the more or less socialistic future towards which mankind seems drifting, we must still subject ourselves collectively to those severities which answer to our real position upon this only partly hospitable globe. We must make new energies and hardihoods continue the manliness to which the military mind so faithfully clings. Martial virtues must be the enduring cement; intrepidity, contempt of softness, surrender of private interest, obedience to command, must still remain the rock upon which states are built — unless, indeed, we wish for dangerous reactions against commonwealths fit only for contempt, and liable to invite attack whenever a centre of crystallization for military-minded enterprise gets formed anywhere in their neighborhood." [1]

Any utterances about war, arbitration, and disarmament, are now likely to have their original meaning distorted by reason of what may justly be called the present fevered state of public opinion on such questions. It should be clear that the foregoing sentences were not directed to any particular question of domestic or foreign policy. They were part of a broad picture of the fighting instinct, and led up to a suggestion for diverting it into non-destructive channels. As to particular instances, circumstances were always to be reckoned with. James believed in organizing and strengthening the machinery of arbitration, but did not think that the day for universal arbitration had yet come. He saw a danger in military establishments, went so far — in the presence of the "jingoism" aroused by Cleveland's Venezuela message — as to urge opposition to any increase of the American army and navy, encouraged peace-societies, and was willing to challenge attention by calling himself a

[1] *Memories and Studies*, pp. 286 *et seq.*

pacifist.[1] "The first thing to learn in intercourse with others is non-interference with their own peculiar ways of being happy, provided those ways do not presume to interfere by violence with ours." [2] Tolerance — social, religious, and political — was fundamental in his scheme of belief; but he took pains to make a proviso, and drew the line at tolerating interference or oppression. Where he recognized a military danger, there he would have had matters so governed as to meet it, not evade it. Writing of the British garrison in Halifax in 1897, he said: "By Jove, if England should ever be licked by a Continental army, it would only be Divine justice upon her for keeping up the Tommy Atkins recruiting system when the others have compulsory service."

In the case of one undertaking, which was much too troublesome to be reckoned as a diversion, he let himself be drawn away from his metaphysical work. He had taken no active part in the work of the Society for Psychical Research since 1896. In December, 1905, Richard Hodgson, the secretary of the American Branch, had died suddenly, and almost immediately thereafter Mrs. Piper, the medium whose trances Hodgson had spent years in studying, had purported to give communications from Hodgson's departed spirit. In 1909 James made a report to the S. P. R. on "Mrs. Piper's Hodgson control." The full report will be found in its Proceedings for 1909,[3] and the concluding pages, in which James stated, more analytically than elsewhere, the hypotheses which the phenomena suggested to him,

[1] The reader need hardly be reminded that new meanings and associations have attached themselves to this word in particular.

[2] *Talks to Teachers*, p. 265.

[3] Proceedings of (English) S. P. R., vol. XXIII, pp. 1–121. Also, Proc. American S. P. R., vol. III, p. 470.

have been reprinted in the volume of "Collected Essays and Reviews." At the same time he wrote out a more popular statement, in a paper which will be found in "Memories and Studies." As to his final opinion of the spirit-theory, the following letter, given somewhat out of its chronological place, states what was still James's opinion in 1910.

To Charles Lewis Slattery.

CAMBRIDGE, *Apr.* 21, 1907.

DEAR MR. SLATTERY,— My state of mind is this: Mrs. Piper has supernormal knowledge in her trances; but whether it comes from "tapping the minds" of living people, or from some common cosmic reservoir of memories, or from surviving "spirits" of the departed, is a question impossible for *me* to answer just now to my own satisfaction. The spirit-theory is undoubtedly not only the most natural, but the simplest, and I have great respect for Hodgson's and Hyslop's arguments when they adopt it. At the same time the electric current called *belief* has not yet closed in my mind.

Whatever the explanation be, trance-mediumship is an excessively complex phenomenon, in which many concurrent factors are engaged. That is why interpretation is so hard.

Make any use, public or private, that you like of this.

In great haste, yours,

WM. JAMES.

The next letter should be understood as referring to the abandonment of an excursion to Lake Champlain with Henry L. Higginson. The celebration alluded to in the last part of the letter had been arranged by the Cambridge Historical Society in honor of the hundredth anniversary of the birth of Louis Agassiz.

To Henry L. Higginson.

CHOCORUA, N. H., *circa*, *June* 1, 1907.

DEAR HENRY,— On getting your resignation by telephone, I came straight up here instead, without having time to write you my acceptance as I meant to; and now comes your note of the fourth, before I have done so.

I am exceedingly sorry, my dear old boy, that it is the doctor's advice that has made you fear to go. I hope the liability to relapse will soon fade out and leave you free again; for say what they will of *Alters Schwäche* and resignation to decay, and *entbehren sollst du, sollst entbehren*, it means only sour grapes, and the insides of one always want to be doing the free and active things. However, a river can still be lively in a shrunken bed, and we must not pay too much attention to the difference of level. If you should summon me again this summer, I can probably respond. I shall be here for a fortnight, then back to Cambridge again for a short time.

I thought the Agassiz celebration went off very nicely indeed, did n't you? — John Gray's part in it being of course the best. X —— was heavy, but respectable, and the heavy respectable *ought* to be one ingredient in anything of the kind. But how well Shaler would have done that part of the job had he been there! Love to both of you!

W. J.

To W. Cameron Forbes.

CHOCORUA, *June* 11, 1907.

DEAR CAMERON FORBES,— Your letter from Baguio of the 18th of April touches me by its genuine friendliness, and is a tremendous temptation. Why am I not ten years younger? Even now I hesitate to say no, and the only reason why I don't say yes, with a roar, is that certain rather

serious drawbacks in the way of health of late seem to make me unfit for the various activities which such a visit ought to carry in its train. I am afraid my program from now onwards ought to be sedentary. I ought to be getting out a book next winter. Last winter I could hardly do any walking, owing to a trouble with my heart.

Does your invitation mean to include my wife? And have you a good crematory so that she might bring home my ashes in case of need?

I think if you had me on the spot you would find me a less impractical kind of an anti-imperialist than you have supposed me to be. I think that the manner in which the McKinley administration railroaded the country into its policy of conquest was abominable, and the way the country pucked up its ancient soul at the first touch of temptation, and followed, was sickening. But with the establishment of the civil commission McKinley did what he could to redeem things and now what the Islands want is CONTINUITY OF ADMINISTRATION to form new habits that may to some degree be hoped to last when we, as controllers, are gone. WHEN? that is the question. And much difference of opinion may be fair as to the answer. That we can't stay forever seems to follow from the fact that the educated Philippinos differ from all previous colonials in having been inoculated before our occupation with the ideas of the French Revolution; and that is a virus to which history shows as yet no anti-toxine. As I am at present influenced, I think that the U. S. ought to solemnly proclaim a date for our going (or at least for a plebiscitum as to whether we should go) and stand by all the risks. *Some* date, rather than indefinitely drift. And shape the whole interval towards securing things in view of the change. As to this, I may be wrong, and am always willing to be convinced. I wish

I could go, and see you all at work. Heaven knows I admire the spirit with which you are animated — a new thing in colonial work.

It must have been a great pleasure to you to see so many of the family at once. I have seen none of them since their return, but hope to do so ere the summer speeds. The only dark spot was poor F——'s death.

Believe me, with affectionate regards, yours truly,

WM. JAMES.

I am ordering a little book of mine, just out, to be sent to you. Some one of your circle may find entertainment in it.

To F. C. S. Schiller.

[Post-card]

CHOCORUA, *June* 13, 1907.

Yours of the 27th ult. received and highly appreciated. I'm glad you relish my book so well. You go on playing the Boreas and I shedding the sunbeams, and between us we'll get the cloak off the philosophic traveler! But *have* you read Bergson's new book?[1] It seems to me that nothing is important in comparison with that divine apparition. All *our* positions, real time, a growing world, asserted magisterially, and the beast intellectualism killed absolutely *dead!* The whole flowed round by a style incomparable as it seems to me. Read it, and digest it if you can. Much of it I can't yet assimilate. [*No signature.*]

To Henri Bergson.

CHOCORUA, *June* 13, 1907.

O my Bergson, you are a magician, and your book is a marvel, a real wonder in the history of philosophy, making,

[1] *L'Évolution Créatrice.*

if I mistake not, an entirely new era in respect of matter, but unlike the works of genius of the "transcendentalist" movement (which are so obscurely and abominably and inaccessibly written), a pure classic in point of form. You may be amused at the comparison, but in finishing it I found the same after-taste remaining as after finishing "Madame Bovary," such a flavor of persistent *euphony*, as of a rich river that never foamed or ran thin, but steadily and firmly proceeded with its banks full to the brim. Then the aptness of your illustrations, that never scratch or stand out at right angles, but invariably simplify the thought and help to pour it along! Oh, indeed you are a magician! And if your next book proves to be as great an advance on this one as this is on its two predecessors, your name will surely go down as one of the great creative names in philosophy.

There! have I praised you enough? What every genuine philosopher (every genuine man, in fact) craves most is *praise* — although the philosophers generally call it "recognition"! If you want still more praise, let me know, and I will send it, for my features have been on a broad smile from the first page to the last, at the chain of felicities that never stopped. I feel rejuvenated.

As to the content of it, I am not in a mood at present to make any definite reaction. There is so much that is absolutely new that it will take a long time for your contemporaries to assimilate it, and I imagine that much of the development of detail will have to be performed by younger men whom your ideas will stimulate to coruscate in manners unexpected by yourself. To me at present the vital achievement of the book is that it inflicts an irrecoverable death-wound upon Intellectualism. It can never resuscitate! But it will die hard, for all the inertia of the past is

in it, and the spirit of professionalism and pedantry as well as the æsthetic-intellectual delight of dealing with categories logically distinct yet logically connected, will rally for a desperate defense. The *élan vital*, all contentless and vague as you are obliged to leave it, will be an easy substitute to make fun of. But the beast *has* its death-wound now, and the manner in which you have inflicted it (interval *versus* temps d'arrêt, etc.) is masterly in the extreme. I don't know why this later *rédaction* of your critique of the mathematics of movement has seemed to me so much more telling than the early statement — I suppose it is because of the wider *use* made of the principle in the book. You will be receiving my own little "pragmatism" book simultaneously with this letter. How jejune and inconsiderable it seems in comparison with your great system! But it is so congruent with parts of your system, fits so well into interstices thereof, that you will easily understand why I am so enthusiastic. I feel that at bottom we are fighting the same fight, you a commander, I in the ranks. The position we are rescuing is "Tychism" and a really growing world. But whereas I have hitherto found no better way of defending Tychism than by affirming the spontaneous addition of *discrete* elements of being (or their subtraction), thereby playing the game with intellectualist weapons, you set things straight at a single stroke by your fundamental conception of the continuously creative nature of reality. I think that one of your happiest strokes is your reduction of "finality," as usually taken, to its status alongside of efficient causality, as the twin-daughters of intellectualism. But this vaguer and truer finality restored to its rights will be a difficult thing to give content to. Altogether your reality lurks so in the background, in this book, that I am wondering whether you *could n't* give it any more develop-

ment *in concreto* here, or whether you perhaps were holding back developments, already in your possession, for a future volume. They are sure to come to you later anyhow, and to make a new volume; and altogether, the clash of these ideas of yours with the traditional ones will be sure to make sparks fly that will illuminate all sorts of dark places and bring innumerable new considerations into view. But the process may be slow, for the ideas are so revolutionary. Were it not for your style, your book might last 100 years unnoticed; but your way of writing is so absolutely commanding that your theories have to be attended to immediately. I feel very much in the dark still about the relations of the progressive to the regressive movement, and this great precipitate of nature subject to static categories. With a frank pluralism of *beings* endowed with vital impulses you can get oppositions and compromises easily enough, and a stagnant deposit; but after my one reading I don't exactly "catch on" to the way in which the continuum of reality resists itself so as to have to act, etc., etc.

The only part of the work which I felt like positively criticising was the discussion of the idea of nonentity, which seemed to me somewhat overelaborated, and yet did n't leave me with a sense that the last word had been said on the subject. But all these things must be very slowly digested by me. I can see that, when the tide turns in your favor, many previous tendencies in philosophy will start up, crying "This is nothing but what *we* have contended for all along." Schopenhauer's blind will, Hartmann's unconscious, Fichte's aboriginal freedom (reëdited at Harvard in the most "unreal" possible way by Münsterberg) will all be claimants for priority. But no matter — all the better if you are in some ancient lines of tendency. Mysticism

also must make claims and doubtless just ones. I say nothing more now — this is just my first reaction; but I am so enthusiastic as to have said only two days ago, "I thank heaven that I have lived to this date — that I have witnessed the Russo-Japanese war, and seen Bergson's new book appear — the two great modern turning-points of history and of thought!" Best congratulations and cordialest regards!

Wm. James.

To T. S. Perry.

Silver Lake, N.H., *June* 24, 1907.

Dear Thos.,— Yours of the 11th is at hand, true philosopher that you are. No one but one bawn & bred in the philosophic briar-patch could appreciate Bergson as you do, without in the least understanding him. I am in an identical predicament. This last of his is the *divinest* book that has appeared in *my* life-time, and (unless I am the falsest prophet) it is destined to rank with the greatest works of all time. The style of it is as wonderful as the matter. By all means send it to Chas. Peirce, but address him Prescott Hall, Cambridge. I am sending you my "Pragmatism," which Bergson's work makes seem like small potatoes enough.

Are you going to Russia to take Stolypin's place? or to head the Revolution? I would I were at Giverny to talk metaphysics with you, and enjoy a country where I am not responsible for the droughts and the garden. Have been here two weeks at Chocorua, getting our place ready for a tenant.

Affectionate regards to you all.

W. J.

he simply counts or maps, he obeys a subjective interest as much as if he traces figures. Let that stand for pure "intellectual" treatment of the beans, while grouping them variously stands for non-intellectual interests. All that Schiller and I contend for is that there is *no* "truth" without *some* interest, and that non-intellectual interests play a part as well as intellectual ones. Whereupon we are accused of denying the beans, or denying being in anyway constrained by them! It 's too silly! . . .

To Miss Pauline Goldmark.

PUTNAM SHANTY,
KEENE VALLEY, *Sept.* 14, 1907.

DEAR PAULINE,— . . . No "camping" for me this side the grave! A party of fourteen left here yesterday for Panther Gorge, meaning to return by the Range, as they call your "summit trail." Apparently it is easier than when on that to me memorable day we took it, for Charley Putnam swears he has done it in five and a half hours. I don't well understand the difference, except that they don't reach Haystack over Marcy as we did, and there is now a good trail. Past and future play such a part in the way one feels the present. To these youngsters, as to me long ago, and to you today, the rapture of the connexion with these hills is partly made of the sense of future power over them and their like. That being removed from me, I can only mix memories of past power over them with the present. But I have always observed a curious *fading* in what Tennyson calls the "passion" of the past. Memories awaken little or no sentiment when they are too old; and I have taken everything here so prosily this summer that I find myself wondering whether the time-limit has been exceeded, and whether for emotional purpose I am a new

self. We know not what we shall become; and that is what makes life so interesting. Always a turn of the kaleidoscope; and when one is utterly maimed for action, then the glorious time for *reading* other men's lives! I fairly revel in that prospect, which in its full richness has to be postponed, for I'm not sufficiently maimed-for-action yet. By going slowly and alone, I find I can compass such things as the Giant's Washbowl, Beaver Meadow Falls, etc., and they make me feel very good. I have even been dallying with the temptation to visit Cameron Forbes at Manila; but I have put it behind me for this year at least. I think I shall probably give some more lectures (of a much less "popular" sort) at Columbia next winter — so you see there's life in the old dog yet. Nevertheless, how different from the life that courses through *your* arteries and capillaries! Today is the first honestly fine day there has been since I arrived here on the 2nd. (They must have been heavily rained on at Panther Gorge yesterday evening.) After writing a couple more letters I will take a book and repair to "Mosso's Ledge" for the enjoyment of the prospect. . . .

To W. Jerusalem (Vienna).

St. Hubert's, N.Y. *Sept.* 15, 1907.

Dear Professor Jerusalem,— Your letter of the 1st of September, forwarded from Cambridge, reaches me here in the Adirondack Mountains today. I am glad the publisher is found, and that you are enjoying the drudgery of translating ["Pragmatism"]. Also that you find the book more and more in agreement with your own philosophy. I fear that its untechnicality of style — or rather its deliberate *anti*-technicality — will make the German *Gelehrtes Publikum*,[1] as well as the professors, consider it *oberfläch-*

[1] Learned public.

liches Zeug[1] — which it assuredly is not, although, being only a sketch, it ought to be followed by something *tighter* and abounding in discriminations. Pragmatism is an unlucky word in some respects, and the two meanings I give for it are somewhat heterogeneous. But it was already in vogue in France and Italy as well as in England and America, and it was *tactically* advantageous to use it. . . .

To Henry James.

STONEHURST, INTERVALE, N.H., *Oct.* 6, 1907.

DEAREST BROTHER,—I write this at the [James] Bryces', who have taken the Merrimans' house for the summer, and whither I came the day before yesterday, after closing our Chocorua house, and seeing Alice leave for home. We had been there a fortnight, trying to get some work done, and having to do most of it with our own hands, or rather with Alice's heroic hands, for mine are worth almost nothing in these degenerate days. It is enough to make your heart break to see the scarcity of "labor," and the whole country tells the same story. Our future at Chocorua is a somewhat problematic one, though I think we shall manage to pass next summer there and get it into better shape for good renting, thereafter, at any cost (not the renting but the shaping). After that what *I* want is a free foot, and the children are now not dependent on a family summer any longer. . . .

I spent the first three weeks of September — warm ones — in my beloved and exquisite Keene Valley, where I was able to do a good deal of uphill walking, with good rather than bad effects, much to my joy. Yesterday I took a three hours walk here, three quarters of an hour of it uphill. I have to go alone, and slowly; but it's none the worse for that and makes one feel like old times. I leave this P.M. for two more days at Chocorua — at the hotel. The fall is

[1] Superficial stuff.

late, but the woods are beginning to redden beautifully. With the sun behind them, some maples look like stained-glass windows. But the penury of the human part of this region is depressing, and I begin to have an appetite for Europe again. Alice too! To be at Cambridge with no lecturing and no students to nurse along with their thesis-work is an almost incredibly delightful prospect. I am going to settle down to the composition of another small book, more original and ground-breaking than anything I have yet put forth (!), which I expect to print by the spring; after which I can lie back and write at leisure more routine things for the rest of my days.

The Bryces are wholly unchanged, excellent friends and hosts, and I like her as much as him. The trouble with him is that his insatiable love of information makes him try to pump *you* all the time instead of letting you pump *him*, and I have let my own tongue wag so, that, when gone, I shall feel like a fool, and remember all kinds of things that I have forgotten to ask him. I have just been reading to Mrs. B., with great gusto on her part and renewed gusto on mine, the first few pages of your chapter on Florida in "The American Scene." *Köstlich* stuff! I had just been reading to myself almost 50 pages of the New England part of the book, and fairly melting with delight over the Chocorua portion. Evidently that book will last, and bear reading over and over again — a few pages at a time, which is the right way for "literature" fitly so called. It all makes me wish that we had you here again, and you will doubtless soon come. I must n't forget to thank you for the gold pencil-case souvenir. I have had a plated silver one for a year past, now worn through, and experienced what a "comfort" they are. Good-bye, and Heaven bless you. Your loving

W. J.

To Theodore Flournoy.

CAMBRIDGE, *Jan.* 2, 1908.

. . . I am just back from the American Philosophical Association, which had a really delightful meeting at Cornell University in the State of New York. Mostly epistemological. We are getting to know each other and understand each other better, and shall do so year by year. Everyone cursed my doctrine and Schiller's about "truth." I think it largely is misunderstanding, but it is also due to our having expressed our meaning very ill. The general blanket-word pragmatism covers so many different opinions, that it naturally arouses irritation to see it flourished as a revolutionary flag. I am also partly to blame here; but it was *tactically* wise to use it as a title. Far more persons have had their attention attracted, and the result has been that everybody has been forced to think. Substantially I have nothing to alter in what I have said. . . .

I have just read the first half of Fechner's "Zend-Avesta," a wonderful book, by a wonderful genius. He had his vision and he knows how to discuss it, as no one's vision ever was discussed.

I may tell you in confidence (I don't talk of it here because my damned arteries may in the end make me give it up — for a year past I have a sort of angina when I make efforts) that I have accepted an invitation to give eight public lectures at Oxford next May. I was ashamed to refuse; but the work of preparing them will be hard (the title is "The Present Situation in Philosophy" [1]) and they doom me to relapse into the "popular lecture" form just as I thought I had done with it forever. (What I wished to write this winter was something ultra dry in form, impersonal and exact.) I find that my free and easy and personal way of writing, especially in "Pragmatism," has

[1] The lectures were published as *A Pluralistic Universe.*

made me an object of loathing to many respectable academic minds, and I am rather tired of awakening that feeling, which more popular lecturing on my part will probably destine me to increase.

. . . I have been with Strong, who goes to Rome this month. Good, truth-loving man! and a very penetrating mind. I think he will write a great book. We greatly enjoyed seeing your friend Schwarz, the teacher. A fine fellow who will, I hope, succeed.

A happy New Year to you now, dear Flournoy, and loving regards from us all to you all. Yours as ever

WM. JAMES.

To Norman Kemp Smith.

[Post-card]

CAMBRIDGE, *Jan.* 31, 1908.

I have only just "got round" to your singularly solid and compact study of Avenarius in "Mind." I find it clear and very clarifying, after the innumerable hours I have spent in trying to dishevel him. I have read the "Weltbegriff" three times, and have half expected to have to read both books over again to assimilate his immortal message to man, of which I have hitherto been able to make nothing. You set me free! I shall not re-read him! but leave him to his spiritual dryness and preposterous pedantry. His only really original idea seems to be that of the *Vitalreihe*, and that, so far as I can see, is quite false, certainly no improvement on the notion of adaptive reflex actions.

WM. JAMES.

To his Daughter.

CAMBRIDGE, *Apr.* 2, 1908.

DARLING PEG,— You must have wondered at my silence since your dear mother returned. I hoped to write to you

each day, but the strict routine of my hours now crowded it out. I write on my Oxford job till one, then lunch, then nap, then to my . . . doctor at four daily, and from then till dinner-time making calls, and keeping "out" as much as possible. To bed as soon after 8 as possible — all my odd reading done between 3 and 5 A.M., an hour not favorable for letter-writing — so that my necessary business notes have to get in just before dinner (as now) or after dinner, which I hate and try to avoid. I think I see my way clear to go [to Oxford] now, if I don't get more fatigued than at present. Four and a quarter lectures are fully written, and the rest are down-hill work, much raw material being ready now. . . .

To Henry James.

CAMBRIDGE, *April* 15, 1908.

DEAREST HENRY,— Your good letter to Harry has brought news of your play, of which I had only seen an enigmatic paragraph in the papers. I 'm right glad it is a success, and that such good artists as the Robertsons are in it. I hope it will have a first-rate run in London. Your apologies for not writing are the most uncalled-for things — your assiduity and the length of your letters to this family are a standing marvel — especially considering the market-value of your "copy"! So waste no more in that direction. 'T is I who should be prostrating myself — silent as I 've been for months in spite of the fact that I 'm so soon to descend upon you. The fact is I 've been trying to compose the accursed lectures in a state of abominable brain-fatigue — a race between myself and time. I 've got six now done out of the eight, so I 'm safe, but sorry that the infernal nervous condition that with me always accompanies literary production must continue at Oxford and add itself to the

other fatigues — a fixed habit of wakefulness, etc. I ought not to have accepted, but they 've panned out good, so far, and if I get through them successfully, I shall be very glad that the opportunity came. They will be a good thing to *have done*. Previously, in such states of fatigue, I have had a break and got away, but this time no day without its half dozen pages — but the thing hangs on so long! . . .

To Henry James.

R. M. S. IVERNIA,
[Arriving at Liverpool], *Apr.* 29, 1908.

DEAR H.,— Your letter of the 26th, unstamped or post-marked, has just been wafted into our lap — I suppose mailed under another cover to the agent's care.

I'm glad you're not hurrying from Paris — I feared you might be awaiting us in London, and wrote you a letter yesterday to the Reform Club, which you will doubtless get ere you get this, telling you of our prosperous though tedious voyage in good condition.

We cut out London and go straight to Oxford, *via* Chester. I have been sleeping like a top, and feel in good fighting trim again, eager for the scalp of the Absolute. My lectures will put his wretched clerical defenders fairly on the defensive. They begin on Monday. Since you 'll have the whole months of May and June, if you urge it, to see us, I pray you not to hasten back from "gay Paree" for the purpose. . . . Up since two A.M.

W. J.

To Miss Pauline Goldmark.

PATTERDALE, ENGLAND, *July* 2, 1908.

Your letter, beloved Pauline, greeted me on my arrival here three hours ago. . . . How I *do wish* that I could be in

Italy alongside of you now, now or any time! You could do me so much good, and your ardor of enjoyment of the country, the towns and the folk would warm up my cold soul. I might even learn to speak Italian by conversing in that tongue with you. But I fear that you 'd find me betraying the coldness of my soul by complaining of the heat of my body — a most unworthy attitude to strike. Dear Paolina, never, never think of whether your body is hot or cold; live in the *objective* world, above such miserable considerations. I have been up here eight days, Alice having gone down last Saturday, the 27th, to meet Peggy and Harry at London, after only two days of it. After all the social and other fever of the past six and a half weeks (save for the blessed nine days at Bibury), it looked like the beginning of a real vacation, and it would be such but for the extreme heat, and the accident of one of my recent malignant "colds" beginning. I have been riding about on stage-coaches for five days past, but the hills are so treeless that one gets little shade, and the sun's glare is tremendous. It is a lovely country, however, for pedestrianizing in cooler weather. Mountains and valleys compressed together as in the Adirondacks, great reaches of pink and green hillside and lovely lakes, the higher parts quite fully alpine in character but for the fact that no snow mountains form the distant background. A strong and noble region, well worthy of one's life-long devotion, if one were a Briton. And on the whole, what a magnificent land and race is this Britain! Every thing about them is of better quality than the corresponding thing in the U.S.— with but few exceptions, I imagine. And the equilibrium is so well achieved, and the human tone so cheery, blithe and manly! and the manners so delightfully good. Not one *unwholesome*-looking man or woman does one meet here for 250 that one meets

in America. Yet I believe (or suspect) that ours is eventually the bigger destiny, if we can only succeed in living up to it, and thou in 22nd St. and I in Irving St. must do our respective strokes, which after 1000 years will help to have made the glorious collective resultant. Meanwhile, as my brother Henry once wrote, thank God for a world that holds so rich an England, so rare an Italy! Alice is entirely *aufgegangen* in her idealization of it. And truly enough, the gardens, the manners, the manliness are an excuse.

But profound as is my own moral respect and admiration, for a *vacation* give me the Continent! The civilization here is too heavy, too *stodgy*, if one could use so unamiable a word. The very stability and good-nature of all things (of course we are leaving out the slum-life!) rest on the basis of the national stupidity, or rather unintellectuality, on which as on a safe foundation of non-explosible material, the magnificent minds of the élite of the race can coruscate as they will, safely. Not until those weeks at Oxford, and these days at Durham, have I had any sense of what a part the Church plays in the national life. So massive and all-pervasive, so authoritative, and on the whole so decent, in spite of the iniquity and farcicality of the whole thing. Never were incompatibles so happily yoked together. Talk about the genius of Romanism! It's nothing to the genius of Anglicanism, for Catholicism still contains some haggard elements, that ally it with the Palestinian desert, whereas Anglicanism remains obese and round and comfortable and decent with this world's decencies, without an *acute* note in its whole life or history, in spite of the shrill Jewish words on which its ears are fed, and the nitro-glycerine of the Gospels and Epistles which has been injected into its veins. Strange feat to have achieved! Yet the success is great — the whole Church-machine makes for all sorts of graces and

decencies, and is not incompatible with a high type of Churchman, high, that is, on the side of moral and worldly virtue. . . .

How I wish you were beside me at this moment! A breeze has arisen on the Lake which is spread out before the "smoking-room" window at which I write, and is very grateful. The lake much resembles Lake George. Your ever grateful and loving

W. J.

To Charles Eliot Norton.

PATTERDALE, ENGLAND, *July* 6, 1908.

DEAR CHARLES,— Going to Coniston Lake the other day and seeing the moving little Ruskin Museum at Coniston (admission a penny) made me think rather vividly of you, and make a resolution to write to you on the earliest opportunity. It was truly moving to see such a collection of R.'s busy handiwork, exquisite and loving, in the way of drawing, sketching, engraving and note-taking, and also such a varied lot of photographs of him, especially in his old age. Glorious old Don Quixote that he was! At Durham, where Alice and I spent three and a half delightful days at the house of F. B. Jevons, Principal of one of the two colleges of which the University is composed, I had a good deal of talk with the very remarkable octogenarian Dean of the Cathedral and Lord of the University, a thorough liberal, or rather radical, in his mind, with a voice like a bell, and an alertness to match, who had been a college friend of Ruskin's and known him intimately all his life, and loved him. He knew not of his correspondence with you, of which I have been happy to be able to order Kent of Harvard Square to send him a copy. His name is Kitchin.

The whole scene at Durham was tremendously impres-

sive (though York Cathedral made the stronger impression on me). It was so unlike Oxford, so much more American in its personnel, in a way, yet nestling in the very bosom of those mediæval stage-properties and ecclesiastical-principality suggestions. Oxford is all spread out in length and breadth, Durham concentrated in depth and thickness. There is a great deal of flummery about Oxford, but I think if I were an Oxonian, in spite of my radicalism generally, I might vote against all change there. It is an absolutely unique fruit of human endeavor, and like the cathedrals, can never to the end of time be reproduced, when the conditions that once made it are changed. Let other places of learning go in for all the improvements! The world can afford to keep her one Oxford unreformed. I know that this is a superficial judgment in both ways, for Oxford does manage to keep pace with the utilitarian spirit, and at the same time preserve lots of her flummery unchanged. On the whole it is a thoroughly *democratic* place, so far as aristocracy in the strict sense goes. But I'm out of it, and doubt whether I want ever to put foot into it again. . . .

England has changed in many respects. The West End of London, which used at this season to be so impressive from its splendor, is now a mixed and mongrel horde of straw hats and cads of every description. Motor-buses of the most brutal sort have replaced the old carriages, Bond and Regent Streets are cheap-jack shows, everything is tumultuous and confused and has run down in quality. I have been "motoring" a good deal through this "Lake District," owing to the kindness of some excellent people in the hotel, dissenters who rejoice in the name of Squance and inhabit the neighborhood of Durham. It is wondrous fine, but especially adapted to trampers, which I no longer am. Altogether England seems to have got itself into a

magnificently fine state of civilization, especially in regard to the cheery and wholesome tone of manners of the people, improved as it is getting to be by the greater infusion of the democratic temper. Everything here seems about twice as good as the corresponding thing with us. But I suspect we have the bigger eventual destiny after all; and give us a thousand years and we may catch up in many details. I think of you as still at Cambridge, and I do hope that physical ills are bearing on more gently. Lily, too, I hope is her well self again. You must n't think of answering this, which is only an ejaculation of friendship — I shall be home almost before you can get an answer over. Love to all your circle, including Theodora, whom I miss greatly. Affectionately yours,

WM. JAMES.

To Henri Bergson.

LAMB HOUSE, *July* 28, 1908.

DEAR BERGSON,— (can't we cease "Professor"-ing each other? — that title establishes a "disjunctive relation" between man and man, and our relation should be "endosmotic" socially as well as intellectually, I think),—

Jacta est alea, I am not to go to Switzerland! I find, after a week or more here, that the monotony and simplification is doing my nervous centres so much good, that my wife has decided to go off with our daughter to Geneva, and to leave me alone with my brother here, for repairs. It is a great disappointment in other ways than in not seeing you, but I know that it is best. Perhaps later in the season the *Zusammenkunft* may take place, for nothing is decided beyond the next three weeks.

Meanwhile let me say how rarely delighted your letter made me. There are many points in your philosophy which

I don't yet grasp, but I have seemed to myself to understand your anti-intellectualistic campaign very clearly, and that I have really done it so well in your opinion makes me proud. I am sending your letter to Strong, partly out of vanity, partly because of your reference to him. It does seem to me that philosophy is turning towards a new orientation. Are you a reader of Fechner? I wish that you would read his "Zend-Avesta," which in the second edition (1904, I think) is better printed and much easier to read than it looks at the first glance. He seems to me of the real race of prophets, and I cannot help thinking that *you*, in particular, if not already acquainted with this book, would find it very stimulating and suggestive. His day, I fancy, is yet to come. I will write no more now, but merely express my regret (and hope) and sign myself, yours most warmly and sincerely,

WM. JAMES.

The subject of the next letter was a volume of "Essays Philosophical and Psychological, in Honor of William James," [1] by nineteen contributors, which had been issued by Columbia University in the spring of 1908. A note at the beginning of the book said: "This volume is intended to mark in some degree its authors' sense of Professor James's memorable services in philosophy and psychology, the vitality he has added to those studies, and the encouragement that has flowed from him to colleagues without number. Early in 1907, at the invitation of Columbia University, he delivered a course of lectures there, and met the members of the Philosophical and Psychological Departments on several occasions for social discussion. They have an added motive for the present work in the recollections of this visit."

[1] New York: Longmans, Green & Co., 1908.

To John Dewey.

RYE, SUSSEX, *Aug.* 4, 1908.

DEAR DEWEY,— I don't know whether this will find you in the Adirondacks or elsewhere, but I hope 't will be on East Hill. My own copy of the Essays in my "honor," which took me by complete surprise on the eve of my departure, was too handsome to take along, so I have but just got round to reading the book, which I find at my brother Henry's, where I have recently come. It is a masterly set of essays of which we may all be proud, distinguished by good style, direct dealing with the facts, and hot running on the trail of truth, regardless of previous conventions and categories. I am sure it hitches the subject of epistemology a good day's journey ahead, and proud indeed am I that it should be dedicated to my memory.

Your own contribution is to my mind the most *weighty* — unless perhaps Strong's should prove to be so. I rejoice exceedingly that you should have got it out. No one yet has succeeded, it seems to me, in jumping into the centre of your vision. Once there, all the perspectives are clear and open; and when you or some one else of us shall have spoken the exact word that opens the centre to everyone, mediating between it and the old categories and prejudices, people will wonder that there ever could have been any other philosophy. That it is the philosophy of the future, I 'll bet my life. Admiringly and affectionately yours,

WM. JAMES.

To Theodore Flournoy.

LAMB HOUSE, RYE, *Aug.* 9, 1908.

DEAR FLOURNOY,— I can't make out from my wife's letters whether she has seen you face to face, or only heard accounts of you from Madame Flournoy. She reports you

very tired from the "Congress"— but I don't know what Congress has been meeting at Geneva just now. I don't suppose that you will go to the philosophical congress at Heidelberg — I certainly shall not. I doubt whether philosophers will gain so much by talking with each other as other classes of *Gelehrten* do. One needs to *frequenter* a colleague daily for a month before one can begin to understand him. It seems to me that the collective life of philosophers is little more than an organization of misunderstandings. I gave eight lectures at Oxford, but besides Schiller and one other tutor, only two persons ever *mentioned* them to me, and those were the two heads of Manchester College by whom I had been invited. Philosophical work it seems to me must go on in silence and in print exclusively.

You will have heard (either directly or indirectly) from my wife of my reasons for not accompanying them to Geneva. I have been for more than three weeks now at my brother's, and am much better for the simplification. I am very sorry not to have met with you, but I think I took the prudent course in staying away.

I have just read Miss Johnson's report in the last S. P. R. "Proceedings," and a good bit of the proofs of Piddington's on cross-correspondences between Mrs. Piper, Mrs. Verrall, and Mrs. Holland, which is to appear in the next number. You will be much interested, if you can gather the philosophical energy, to go through such an amount of tiresome detail. It seems to me that these reports open a new chapter in the history of automatism; and Piddington's and Johnson's ability is of the highest order. Evidently "automatism" is a word that covers an extraordinary variety of fact. I suppose that you have on the whole been gratified by the "vindication" of Eusapia [Paladino] at the hands of

Morselli *et al.* in Italy. Physical phenomena also seem to be entering upon a new phase in their history.

Well, I will stop, this is only a word of greeting and regret at not seeing you. I got your letter of many weeks ago when we were at Oxford. Don't take the trouble to *write* now— my wife will bring me all the news of you and your family, and will have given you all mine. Love to Madame F. and all the young ones, too, please. Your ever affectionate

W. J.

To Shadworth H. Hodgson.

PAIGNTON, S. DEVON, *Oct.* 3, 1908.

DEAR HODGSON,— I have been five months in England (you have doubtless heard of my lecturing at Oxford) yet never given you a sign of life. The reason is that I have sedulously kept away from London, which I admire, but at my present time of life abhor, and only touched it two or three times for thirty-six hours to help my wife do her "shopping" (strange use for an elderly philosopher to be put to). The last time I was in London, about a month ago, I called at your affectionately remembered No. 45, only to find you gone to Yorkshire, as I feared I should. I go back in an hour, en route for Liverpool, whence, with wife and daughter, I sail for Boston in the Saxonia. I am literally enchanted with rural England, yet I doubt whether I ever return. I never had a fair chance of getting acquainted with the country here, and if I were a stout pedestrian, which I no longer am, I think I should frequent this land every summer. But in my decrepitude I must make the best of the more effortless relations which I enjoy with nature in my own country. I have seen many philosophers, at Oxford, especially, and James Ward at Cambridge; but, apart from *very* few conversations, did n't get at close

quarters with any of them, and they probably gained as little from me as I from them. "We are columns left alone, of a temple once complete." The power of mutual misunderstanding in philosophy seems infinite, and grows discouraging. Schiller of course, and his pragmatic friend Captain Knox, James Ward, and McDougall, stand out as the most satisfactory talkers. But there is too much fencing and scoring of "points" at Oxford to make construction active.

Good-bye! dear Hodgson, and pray think of me with a little of the affection and intellectual interest with which I always think of you. My Oxford lectures won't appear till next April. Don't read the extracts which the "Hibbert Journal" is publishing. They are torn out of their natural setting. I have, as you probably know, ceased teaching and am enjoying a Carnegie pension. Yours ever fondly,

WM. JAMES.

To Theodore Flournoy.

LONDON, *Oct.* 4, 1908.

DEAR FLOURNOY,— I got your delightful letter duly two weeks ago, or more. I always have a bad conscience on receiving a letter from you, because I feel as if I *forced* you to write it, and I know too well by your own confessions (as well as by my own far less extreme experience of reluctance to write) what a nuisance and an effort letters are apt to be. But no matter! this letter of yours was a good one indeed. . . .

We sail from Liverpool the day after tomorrow, and tomorrow will be a busy day winding up our affairs and making some last purchases of small things. Alice has an insatiable desire (as Mrs. Flournoy may have noticed at Geneva) to increase her possessions, whilst I, like an American Tolstoy, wish to diminish them. The most convenient

arrangement for a Tolstoy is to have an anti-Tolstoyan wife to "run the house" for him. We have been for three days in Devonshire, and for four days at Oxford previous to that. Extraordinary warm summer weather, with exquisite atmospheric effects. I am extremely glad to leave England with my last optical images so beautiful. In any case the harmony and softness of the landscape of rural England probably excels everything in the world in that line.

At Oxford I saw McDougall and Schiller quite intimately, also Schiller's friend, Capt. Knox, who, retired from the army, lives at Gründelwald, and is an extremely acute mind, and fine character, I should think. He is a militant "Pragmatist." Before that I spent three days at Cambridge, where again I saw James Ward intimately. I prophesy that if he gets his health again . . . he will become also a militant pluralist of some sort. I think he has worked out his original monistic-theistic vein and is steering straight towards a "critical point" where the umbrella will turn inside out, and not go back. I hope so! I made the acquaintance of Boutroux here last week. He came to the "Moral Education Congress" where he made a very fine address. I find him very *simpatico*.

But the best of all these meetings has been one of three hours this very morning with Bergson, who is here visiting his relatives. So modest and unpretending a man, but such a genius intellectually! We talked very easily together, or rather *he* talked easily, for he talked much more than I did, and although I can't say that I follow the folds of his system much more clearly than I did before, he has made some points much plainer. I have the strongest suspicions that the tendency which he has brought to a focus will end by prevailing, and that the present epoch

will be a sort of turning-point in the history of philosophy. So many things converge towards an anti-rationalistic crystallization.

Qui vivra verra!

I am very glad indeed to go on board ship. For two months I have been more than ready to get back to my own habits, my own library and writing-table and bed. . . . I wish you, and all of you, a prosperous and healthy and resultful winter, and am, with old-time affection, your ever faithful friend,

WM. JAMES.

If the duty of writing weighs so heavily on you, why obey it? Why, for example, write any more reviews? I absolutely refuse to, and find that one great alleviation.

To Henri Bergson.

LONDON, *Oct.* 4, 1908.

DEAR BERGSON,—My brother was sorry that you could n't come. He wishes me to say that he is returning to Rye the day after tomorrow and is so engaged tomorrow that he will postpone the pleasure of meeting you to some future opportunity.

I need hardly repeat how much I enjoyed our talk today. You must take care of yourself and economize all your energies for your own creative work. I want very much to see what you will have to say on the *Substanzbegriff!* Why should life be so short? I wish that you and I and Strong and Flournoy and McDougall and Ward could live on some mountain-top for a month, together, and whenever we got tired of philosophizing, calm our minds by taking refuge in the scenery.

Always truly yours,

WM. JAMES.

To H. G. Wells.

CAMBRIDGE, *Nov.* 28, 1908.

DEAR WELLS,— "First and Last Things" is a great achievement. The first two "books" should be entitled "philosophy without humbug" and used as a textbook in all the colleges of the world. You have put your finger accurately on the true emphases, and — in the main — on what seem to me the true solutions (you are more monistic in your faith than I should be, but as long as you only call it "faith," that 's your right and privilege), and the simplicity of your statements ought to make us "professionals" blush. I have been 35 years on the way to similar conclusions — simply because I started as a professional and had to *débrouiller* them from all the traditional school rubbish.

The other two books exhibit you in the character of the Tolstoy of the English world. A sunny and healthy-minded Tolstoy, as he is a pessimistic and morbid-minded Wells. Where the "higher synthesis" will be born, who shall combine the pair of you, Heaven only knows. But you are carrying on the same function, not only in that neither of your minds is boxed and boarded up like the mind of an ordinary human being, but all the contents down to the very bottom come out freely and unreservedly and simply, but in that you both have the power of contagious speech, and set the similar mood vibrating in the reader. Be happy in that such power has been put into your hands! This book is worth any 100 volumes on Metaphysics and any 200 of Ethics, of the ordinary sort.

Yours, with friendliest regards to Mrs. Wells, most sincerely,

WM. JAMES.

To Henry James.

CAMBRIDGE, *Dec.* 19, 1908.

DEAREST H.,— . . . I write this at 6.30 [A.M.], in the library, which the blessed hard-coal fire has kept warm all night. The night has been still, thermometer 20°, and the dawn is breaking in a pure red line behind Grace Norton's house, into a sky empty save for a big morning star and the crescent of the waning moon. Not a cloud — a true American winter effect. But somehow "le grand puits de l'aurore" does n't appeal to my sense of life, or challenge my spirits as formerly. It suggests no more enterprises to the decrepitude of age, which vegetates along, drawing interest merely on the investment of its earlier enterprises. The accursed "thoracic symptom" is a killer of enterprise with me, and I dare say that it is little better with you. But the less said of it the better — it does n't diminish!

My time has been consumed by interruptions almost totally, until a week ago, when I finally got down seriously to work upon my Hodgson report. It means much more labor than one would suppose, and very little result. I wish that I had never undertaken it. I am sending off a preliminary installment of it to be read at the S. P. R. meeting in January. That done, the rest will run off easily, and in a month I expect to actually begin the "Introduction to Philosophy," which has been postponed so long, and which I hope will add to income for a number of years to come. Your Volumes XIII and XIV arrived the other day — many thanks. We 're subscribing to two copies of the work, sending them as wedding presents. I hope it will sell. Very enticing-looking, but I can't settle down to the prefaces as yet, the only thing I have been able to read lately being Lowes Dickinson's last book, "Justice and Liberty," which seems to me a decidedly big achievement

from every point of view, and probably destined to have a considerable influence in moulding the opinion of the educated. Stroke upon stroke, from pens of genius, the competitive régime, so idolized 75 years ago, seems to be getting wounded to death. What will follow will be something better, but I never saw so clearly the slow effect of [the] accumulation of the influence of successive individuals in changing prevalent ideals. Wells and Dickinson will undoubtedly make the biggest steps of change. . . .

Well dear brother! a merry Christmas to you — to you both, I trust, for I fancy Aleck will be with you when this arrives — and a happy New Year at its tail! Your loving

W. J.

To T. S. Perry.

CAMBRIDGE, *Jan.* 29, 1909.

BELOVED THOMAS, cher maître et confrère,— Your delightful letter about my Fechner article and about your having become a professional philosopher yourself came to hand duly, four days ago, and filled the heart of self and wife with joy. I always knew you was one, for to be a real philosopher all that is necessary is to *hate* some one else's type of thinking, and if that some one else be a representative of the "classic" type of thought, then one is a pragmatist and owns the fulness of the truth. Fechner is indeed a dear, and I am glad to have introduced, so to speak, his speculations to the English world, although the Revd. Elwood Worcester has done so in a somewhat more limited manner in a recent book of his called "The Living Word" — (Worcester of Emmanuel Church, I mean, whom everyone has now begun to fall foul of for trying to reanimate the Church's healing virtue). Another case of newspaper crime! The reporters all got hold of it with their mega-

phones, and made the nation sick of the sound of its name. Whereas in former ages men strove hard for fame, obscurity is now the one thing to be *striven* for. For *fame*, all one need do is to exist; and the reporter will do the rest — especially if you give them the address of your fotographer. I hope you 're a spelling reformer — I send you the last publication from that quarter. I 'm sure that simple spelling will make a page look better, just as a crowd looks better if everyone's clothes fit.

Apropos of pragmatism, a learned Theban named —— has written a circus-performance of which he is the clown, called "Anti-pragmatisme." It has so much verve and good spirit that I feel like patting him on the back, and "sicking him on," but Lord! what a fool! I think I shall leave it unnoticed. I 'm tired of reëxplaining what is already explained to satiety. Let *them* say, now, for it is their turn, what the relation called truth consists in, what it is known as!

I have had you on my mind ever since Jan. 1st, when we had our Friday evening Club-dinner, and I was deputed to cable you a happy New Year. The next day I could n't get to the telegraph office; the day after I said to myself, "I 'll save the money, and save him the money, for if he gets a cable, he 'll be sure to cable back; so I 'll write"; the following day, I forgot to; the next day I postponed the act; so from postponement to postponement, here I am. Forgive, forgive! Most affectionate remarks were made about you at the dinner, which generally does n't err by wasting words on absentees, even on those gone to eternity. . . .

I have just got off my report on the Hodgson control, which has stuck to my fingers all this time. It is a hedging sort of an affair, and I don't know what the Perry family will think of it. The truth is that the "case" is a particularly poor one for testing Mrs. Piper's claim to bring back

spirits. It is *leakier* than any other case, and intrinsically, I think, no stronger than many of her other good cases, certainly weaker than the G. P. case. I am also now engaged in writing a popular article, "the avowals of a psychical researcher," for the "American Magazine," in which I simply state without argument my own convictions, and put myself on record. I think that public opinion is just now taking a step forward in these matters — *vide* the Eusapian boom! and possibly both these *Schriften* of mine will add their influence. Thank you for the Charmes reception and for the earthquake correspondence! I envy you in clean and intelligent Paris, though our winter is treating us very mildly. A lovely sunny day today! Love to all of you! Yours fondly,

W. J.

The "Charmes reception" was a report of the speeches at the French Academy's reception of Francis Charmes. The "Eusapian boom" will have been understood to refer to current discussions of the medium Eusapia Paladino.

The next letter refers to a paper in which both James and Münsterberg had been "attacked" in such a manner that Münsterberg proposed to send a protest to the American Psychological Association.

To Hugo Münsterberg.

CAMBRIDGE, *Mar.* 16, 1909.

DEAR MÜNSTERBERG,— Witmer has sent me the *corpus delicti*, and I find myself curiously unmoved. In fact he takes so much trouble over me, and goes at the job with such zest that I feel like "sicking him on," as they say to dogs. Perhaps the honor of so many pages devoted to one

makes up for the dishonor of their content. It is really a great compliment to have anyone take so much trouble about one. Think of copying all Wundt's notes!

But, dear Münsterberg, I hope you'll withdraw a second time your protest. I think it undignified to take such an attack seriously. Its excessive dimensions (in my case at any rate), and the smallness and remoteness of the provocation, stamp it as simply eccentric, and to show sensitiveness only gives it importance in the eyes of readers who otherwise would only smile at its extravagance. Besides, since these temperamental antipathies exist — why is n't it healthy that they should express themselves? For my part, I feel rather glad than otherwise that psychology is so live a subject that psychologists should "go for" each other in this way, and I think it all ought to happen *inside* of our Association. We ought to cultivate tough hides there, so I hope that you will withdraw the protest. I have mentioned it only to Royce, and will mention it to no one else. I don't like the notion of Harvard people seeming "touchy"! Your fellow victim,

W. J.

To John Jay Chapman.

CAMBRIDGE, *Apr.* 30, 1909.

DEAR JACK C., — I 'm not expecting you to *read* my book, but only to "give me a thought" when you look at the cover. A certain witness at a poisoning case was asked how the corpse looked. "Pleasant-like and foaming at the mouth," was the reply. A good description of you, describing philosophy, in your letter. All that you say is true, and yet the conspiracy has to be carried on by us professors. Reality has to be *returned to*, after this long circumbendibus, though *Gavroche* has it already. There *are* concepts, any-

how. I am glad you lost the volume. It makes one less in existence and ought to send up the price of the remainder.

Blessed spring! blessed spring! Love to you both from yours,

Wm. James.

The next post-card was written in acknowledgment of Professor Palmer's comments on "A Pluralistic Universe."

To G. H. Palmer.

[Post-card]

Cambridge, *May* 13, 1909.

"The finest critical mind of our time!" No one can mix the honey and the gall as you do! My conceit appropriates the honey — for the gall it makes indulgent allowance, as the inevitable watering of a pair of aged rationalist eyes at the effulgent sunrise of a new philosophic day! Thanks! thanks! for the honey.

W. J.

To Theodore Flournoy.

Chocorua, *June* 18, 1909.

My dear Flournoy,— You must have been wondering during all these weeks what has been the explanation of my silence. It has had two simple causes: 1st, laziness; and 2nd, uncertainty, until within a couple of days, about whether or not I was myself going to Geneva for the University Jubilee. I have been strongly tempted, not only by the "doctorate of theology," which you confidentially told me of (and which would have been a fertile subject of triumph over my dear friend Royce on my part, and of sarcasm on his part about academic distinctions, as well as a diverting episode generally among my friends,— I being

so essentially profane a character), but by the hope of seeing you, and by the prospect of a few weeks in dear old Switzerland again. But the economical, hygienic and domestic reasons were all against the journey; so a few days ago I ceased coquetting with the idea of it, and have finally given it up. This postpones any possible meeting with you till next summer, when I think it pretty certain that Alice and I and Peggy will go to Europe again, and probably stay there for two years. . . .

What with the Jubilee and the Congress, dear Flournoy, I fear that your own summer will not yield much healing repose. "Go through it like an automaton" is the best advice I can give you. I find that it is possible, on occasions of great strain, to get relief by ceasing all voluntary control. *Do* nothing, and I find that something will do itself! and not so stupidly in the eyes of outsiders as in one's own. Claparède will, I suppose, be the chief executive officer at the Congress. It is a pleasure to see how he is rising to the top among psychologists, how large a field he covers, and with both originality and "humanity" (in the sense of the omission of the superfluous and technical, and preference for the probable). When will the Germans learn that part? I have just been reading Driesch's Gifford lectures, Volume II. Very exact and careful, and the work of a most powerful intellect. But why lug in, as he does, all that Kantian apparatus, when the questions he treats of are real enough and important enough to be handled directly and not smothered in that opaque and artificial veil? I find the book extremely suggestive, and should like to believe in its thesis, but I can't help suspecting that Driesch is unjust to the possibilities of purely mechanical action. Candle-flames, waterfalls, eddies in streams, to say nothing of "vortex atoms," seem to perpetuate themselves and

repair their injuries. You ought to receive very soon my report on Mrs. Piper's Hodgson control. Some theoretic remarks I make at the end may interest you. I rejoice in the triumph of Eusapia all along the line — also in Ochorowicz's young Polish medium, whom you have seen. It looks at last as if something definitive and positive were in sight.

I am correcting the proofs of a collection of what I have written on the subject of "truth" — it will appear in September under the title of "The Meaning of Truth, a Sequel to Pragmatism." It is already evident from the letters I am getting about the "Pluralistic Universe" that that book will 1st, be *read;* 2nd, be *rejected* almost unanimously at first, and for very diverse reasons; but, 3rd, will continue to be bought and referred to, and will end by strongly influencing English philosophy. And now, dear Flournoy, good-bye! and believe me with sincerest affection for Mrs. Flournoy and the young people as well as for yourself, yours faithfully,

Wm. James.

To Miss Theodora Sedgwick.

Chocorua, *July* 12, 1909.

Dear Theodora,— We got your letter a week ago, and were very glad to hear of your prosperous installation, and good impressions of the place. I am sorry that Harry could n't go to see you the first Sunday, but hope, if he did n't go for yesterday, that he will do so yet. When your social circle gets established, and routine life set up, I am sure that you will like Newport very much. As for ourselves, the place is only just beginning to smooth out. The instruments of labor had well-nigh all disappeared, and had to come piecemeal, each forty-eight hours after being ordered, so we have been using the cow as a lawn-mower, silver knives

to carve with, and finger-nails for technical purposes generally. There is no labor known to man in which Alice has not indulged, and I have sought safety among the mosquitoes in the woods rather than remain to shirk my responsibilities in full view of them. We have hired a little mare, fearless of automobiles, we get our mail daily, we had company to dinner yesterday, relatives of Alice, the children will be here by the middle of the week, the woods are deliciously fragrant, and the weather, so far, cool — in fact we are *launched* and the regular summer equilibrium will soon set in. The place is both pathetic and irresistible; I want to sell it, Alice wants to enlarge it — we shall end by doing neither, but discuss it to the end of our days.

I have just read Shaler's autobiography, and it has fairly haunted me with the overflowing impression of his myriad-minded character. Full of excesses as he was, due to his intense vivacity, impulsiveness, and imaginativeness, his centre of gravity was absolutely steady, and I knew no man whose sense of the larger relation of things was always so true and right. Of all the minds I have known, his leaves the largest impression, and I miss him more than I have missed anyone before. You ought to read the book, especially the autobiographic half. Good-bye, dear Theodora. Alice joins her love to mine, and I am, as ever, yours affectionately,

WM. JAMES.

To F. C. S. Schiller.

CHOCORUA, *Aug.* 14, 1909.

DEAR SCHILLER,— . . . I got the other day a very candid letter from A. S. Pringle-Pattison, about my "Pluralistic Universe," in which he said: "It is supremely difficult to accept the conclusion of an actually growing universe, an actual addition to the sum of being or (if that expression

be objectionable) to the intensity and scope of existence, to a growing God, in fact." — This seems to me very significant. On such minute little snags and hooks, do all the "difficulties" of philosophy hang. Call them categories, and sacred laws, principles of reason, etc., and you have the actual state of metaphysics, calling all the analogies of phenomenal life impossibilities.

No more lecturing from W. J., thank you! either at Oxford or elsewhere. Affectionately thine,

W. J.

To Theodore Flournoy.

Chocorua, *Sept.* 28, 1909.

Dear Flournoy,— We had fondly hoped that before now you might both, accepting my half-invitation, half-suggestion, be with us in this uncared-for-nature, so different from Switzerland, and you getting strengthened and refreshed by the change. *Dieu dispose*, indeed! The fact that *is* never entered into our imagination! I give up all hope of you this year, unless it be for Cambridge, where, however, the conditions of repose will be less favorable for you. . . . I am myself going down to Cambridge on the fifth of October for two days of "inauguration" ceremonies of our new president, Lawrence Lowell. . . . There are so many rival universities in our country that advantage has to be taken of such changes to make the newspaper talk, and keep the name of Harvard in the public ear, so the occasion is to be almost as elaborate as a "Jubilee"; but I shall keep as much out of it as is officially possible, and come back to Chocorua on the 8th, to stay as late into October as we can, though probably not later than the 20th, after which the Cambridge winter will begin. It has n't gone well with my health this summer, and beyond a little

reading, I have done no work at all. I have, however, succeeded during the past year in preparing a volume on the "Meaning of Truth" — already printed papers for the most part — which you will receive in a few days after getting this letter, and which I think may help you to set the "pragmatic" account of Knowledge in a clearer light. I will also send you a magazine article on the mediums, which has just appeared, and which may divert you.[1] Eusapia Paladino, I understand, has just signed a contract to come to New York to be at the disposition of Hereward Carrington, an expert in medium's tricks, and author of a book on the same, who, together with Fielding and Bagally, also experts, formed the Committee of the London S. P. R., who saw her at Naples. . . . After Courtier's report on Eusapia, I don't think any "investigation" here will be worth much "scientifically" — the only advantage of her coming may possibly be to get some scientific men to believe that there is really a problem. Two other cases have been reported to me lately, which are worth looking up, and I shall hope to do so.

How much your interests and mine keep step with each other, dear Flournoy. "Functional psychology," and the twilight region that surrounds the clearly lighted centre of experience! Speaking of "functional" psychology, Clark University, of which Stanley Hall is president, had a little international congress the other day in honor of the twentieth year of its existence. I went there for one day in order to see what Freud was like, and met also Yung of Zürich, who professed great esteem for you, and made a very pleasant impression. I hope that Freud and his pupils will push their ideas to their utmost limits, so that we may learn what they

[1] "The Confidences of a Psychical Researcher," reprinted in *Memories and Studies* under the title "Final Impressions of a Psychical Researcher."

are. They can't fail to throw light on human nature; but I confess that he made on me personally the impression of a man obsessed with fixed ideas. I can make nothing in my own case with his dream theories, and obviously "symbolism" is a most dangerous method. A newspaper report of the congress said that Freud had condemned the American religious therapy (which has such extensive results) as very "dangerous" because so "unscientific." Bah!

Well, it is pouring rain and so dark that I must close. Alice joins me, dear Flournoy, in sending you our united love, in which all your children have a share. Ever yours,

W. J.

To Shadworth H. Hodgson.

CAMBRIDGE, *Jan.* 1, 1910.

A happy New Year to you, dear Hodgson, and may it bring a state of mind more recognizant of truth when you see it! Your jocose salutation of my account of truth is an epigrammatic commentary on the cross-purposes of philosophers, considering that on the very day (yesterday) of its reaching me, I had replied to a Belgian student writing a thesis on pragmatism, who had asked me to name my sources of inspiration, that I could only recognize two, Peirce, as quoted, and "S. H. H." with his method of attacking problems, by asking what their terms are "Known-as." Unhappy world, where grandfathers can't recognize their own grandchildren! Let us love each other all the same, dear Hodgson, though the grandchild be in your eyes a "prodigal." Affectionately yours,

WM. JAMES.

The news of James's election as *Associé étranger* of the Académie des Sciences Morales et Politiques, which had

appeared in the Boston "Journal" a day or two before the next letter, had, of course, reached the American newspapers directly from Paris. The unread book by Bergson of which Mr. Chapman was to forward his manuscript-review was obviously "Le Rire," and Mr. Chapman's review may be found, not where the next letter but one might lead one to seek it, but in the files of the "Hibbert Journal."

To John Jay Chapman.

CAMBRIDGE, *Jan.* 30, 1910.

DEAR JACK,— Invincible epistolary laziness and a conscience humbled to the dust have conspired to retard this letter. God sent me straight to you with my story about Bergson's cablegram — the only other person to whom I have told it was Henry Higginson. *One* of you must have put it into the Boston "Journal" of the next day,— *you* of course, to humiliate me still the more,— so now I lie in the dust, spurning all the decorations and honors under which the powers and principalities are trying to bury me, and seeking to manifest the naked truth in my uncomely form. Never again, never again! Naked came I into life, and this world's vanities are not for me! You, dear Jack, are the only reincarnation of Isaiah and Job, and I praise God that he has let me live in your day. *Real* values are known only to *you!*

As for Bergson, I think your change of the word "comic" into the word "tragic" throughout his book is *impayable*, and I have no doubt it is true. I have only read half of him, so don't know how he is coming out. Meanwhile send me your own foolishness on the same subject, commend me to your liege lady, and believe me, shamefully yours,

W. J.

To John Jay Chapman.

CAMBRIDGE, *Feb.* 8, 1910.

DEAR JACK,— Wonderful! wonderful! Shallow, incoherent, obnoxious to its own criticism of Chesterton and Shaw, off its balance, accidental, whimsical, false; but with central fires of truth "blazing fuliginous mid murkiest confusion," telling the reader nothing of the Comic except that it 's smaller than the Tragic, but *readable* and splendid, showing that the *man who wrote it* is more than anything he can write!

Pray patch some kind of a finale to it and send it to the "Atlantic"! Yours ever fondly,

W. J.
(Membre de l'Institut!)

The "specimen" which was enclosed with the following note has been lost. It was perhaps a bit of adulatory verse. What is said about "Harris and Shakespeare," as also in a later letter to Mr. T. S. Perry on the same subject, was written apropos of a book entitled "The Man Shakespeare, His Tragic Life-Story."[1]

To John Jay Chapman.

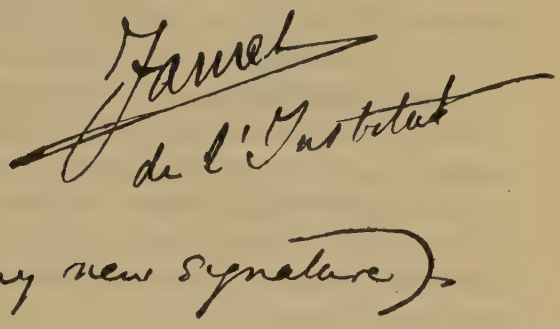
CAMBRIDGE, *Feb.* 15, 1910.

DEAR JACK,— Just a word to say that it pleases me to hear you write this about Harris and Shakespeare. H. is surely false in much that he claims; yet 'tis the only way in which Shakespeare ought to be handled, so his *is* the best book. The trouble with S. was his intolerable fluency. He improvised so easily that it kept down his level. It is hard to see how the man that wrote his best things could possibly have let himself do ranting bombast and compli-

[1] By Frank Harris; New York: 1909.

cation on such a large scale elsewhere. 'T is mighty fun to read him through in order.

I send you a specimen of the kind of thing that tends to hang upon me as the ivy on the oak. When will the day come? Never till, like me, you give yourself out as a poetry-hater. Thine ever,



To Dickinson S. Miller.

CAMBRIDGE, *Mar.* 26, 1910.

DEAR MILLER,— Your study of me arrives! and I have pantingly turned the pages to find the eulogistic adjectives, and find them in such abundance that my head swims. Glory to God that I have lived to see this day! to have so much said about me, and to be embalmed in literature like the great ones of the past! I did n't know I was so much, was all these things, and yet, as I read, I see that I was (or am?), and shall boldly assert myself when I go abroad.

To speak in all dull soberness, dear Miller, it touches me to the quick that you should have hatched out this elaborate description of me with such patient and loving incubation. I have only spent five minutes over it so far, meaning to take it on the steamer, but I get the impression that it is almost unexampled in our literature as a piece of profound analysis of an individual mind. I'm sorry you stick

so much to my psychological phase, which I care little for, now, and never cared much. This epistemological and metaphysical phase seems to me more original and important, and I have n't lost hopes of converting you entirely yet. Meanwhile, thanks! thanks! [Émile] Boutroux, who is a regular angel, has just left our house. I've written an account of his lectures which the "Nation" will print on the 31st. I should like you to look it over, hasty as it is.

. . . I hope that all these lectures on contemporaries (What a live place Columbia is!) will appear together in a volume. I can't easily believe that any will compare with yours as a thorough piece of interpretative work.

We sail on Tuesday next. My thorax has been going the wrong way badly this winter, and I hope that Nauheim may patch it up.

Strength to your elbow! Affectionately and gratefully yours,

Wm. James.

XVII

1910

Final Months — The End

Several reasons combined to take James to Europe in the early spring of 1910. His heart had been giving him more discomfort. He wished to consult a specialist in Paris from whom an acquaintance of his, similarly afflicted, had received great benefit. He believed that another course of Nauheim baths would be helpful. Last, and not least, he wished to be within reach of his brother Henry, who was ill and concerning whose condition he was much distressed. In reality it was he, not his brother, who already stood in the shadow of Death's door.

Accordingly he sailed for England with Mrs. James, and went first to Lamb House. Thence he crossed alone to Paris, and thence went on to Nauheim, leaving Mrs. James to bring his brother to Nauheim to join him. The Parisian specialist could do nothing but confirm previous diagnoses.

Too much "sitting up and talking" with friends in Paris exhausted him seriously, and, after leaving Paris, he failed for the first time to shake off his fatigue. The immediate effect of the Nauheim baths proved to be very debilitating, and, again, he failed to rally and improve when he had finished them. By July, after trying the air of Lucerne and Geneva, only to find that the altitude caused him unbearable distress, he despaired of any relief beyond what now looked like the incomparable consolations of being at rest in his own home. So he turned his face westward.

The next letters bid good-bye for the summer to two tried friends. Five months later it seemed as if James had been at more pains to make his adieus than he usually put himself to on account of a summer's absence. When Mrs. James returned to the Cambridge house in the autumn, after he had died, and had occasion to open his desk copy of the Harvard Catalogue, she found these words jotted at the head of the Faculty List: "Infinite compunctions cover every beloved name." It grieved him that life was too short and too full for him to see many of them as often as he wanted to. One day before he sailed, his eye had been caught by the familiar names and, as a throng of comradely intentions filled his heart, he had had a moment of foreboding, and he had let his hand trace the words that cried a needless "Forgive me!" and recorded this incommunicable Farewell.

To Henry L. Higginson.

CAMBRIDGE, *Mar.* 28, 1910.

BELOVED HENRY,— I had most positive hopes of driving in to see you ere the deep engulfs us, but the press is too great here, and it remains impossible. This is just a word to say that you are not forgotten, or ever to be forgotten, and that (after what Mrs. Higginson said) I am hoping you may sail yourself pretty soon, and have a refreshing time, and cross our path. We go straight to Rye, expecting to be in Paris for the beginning of April for a week, and then to Nauheim, whence Alice, after seeing me safely settled, will probably return to Rye for the heft of the summer. It would pay you to turn up both there and at Nauheim and see the mode of life.

Hoping you 'll have a good [Club] dinner Friday night, and never need any surgery again, I am ever thine,

W. J.

To Miss Frances R. Morse.

CAMBRIDGE, *March* 29, 1910.

DEAREST FANNY,— Your beautiful roses and your card arrived duly — the roses were not deserved, not at least by W. J. I have about given up all visits to Boston this winter, and the racket has been so incessant in the house, owing to foreigners of late, that we have n't had the strength to send for you. I sail on the 29th in the Megantic, first to see Henry, who has been ill, not dangerously, but very miserably. Our Harry is with him now. I shall then go to Paris for a certain medical experiment, and after that report at Nauheim, where they probably will keep me for some weeks. I hope that I may get home again next fall with my organism in better shape, and be able to see more of my friends.

After Thursday, when the good Boutrouxs go, I shall try to arrange a meeting with you, dear Fanny. At present we are "contemporaries," that is all, and the one of us who becomes survivor will have regrets that we were no more!

What a lugubrious ending! With love to your mother, and love from Alice, believe me, dearest Fanny, most affectionately yours,

W. J.

To T. S. Perry.

BAD-NAUHEIM, *May* 22, 1910.

BELOVED THOS.,— I have two letters from you — one about . . . Harris on Shakespeare. *Re* Harris, I did think you were a bit supercilious *a priori*, but I thought of your youth and excused you. Harris himself is horrid, young and crude. Much of his talk seems to me absurd, but nevertheless *that 's the way to write about Shakespeare*, and I am sure that, if Shakespeare were a Piper-control, he would

say that he relished Harris far more than the pack of reverent commentators who treat him as a classic moralist. He seems to me to have been a professional *amuser*, in the first instance, with a productivity like that of a Dumas, or a Scribe; but possessing what no other amuser has possessed, a lyric splendor added to his rhetorical fluency, which has made people take him for a more essentially serious human being than he was. Neurotically and erotically, he was hyperæsthetic, with a playful graciousness of character never surpassed. He could be profoundly melancholy; but even then was controlled by the audience's needs. A cork in the rapids, with no ballast of his own, without religious or ethical ideals, accepting uncritically every theatrical and social convention, he was simply an æolian harp passively resounding to the stage's call. Was there ever an author of such emotional importance whose reaction against false conventions of life was such an absolute zero as his? I know nothing of the other Elizabethans, but could they have been as soulless in this respect? — But *halte-là!* or I shall become a Harris myself! . . . With love to you all, believe me ever thine,

W. J.

Read Daniel Halévy's exquisitely discreet "Vie de Nietzsche," if you have n't already done so. Do you know G. Courtelines' "Les Marionettes de la Vie" (Flammarion)? It beats Labiche.

To François Pillon.

Bad-Nauheim, *May* 25, 1910.

My dear Pillon,— I have been here a week, taking the baths for my unfortunate cardiac complications, and shall probably stay six weeks longer. I passed through Paris, where I spent a week, partly with my friend the philosopher

Strong, partly at the Fondation Thiers with the Boutrouxs, who had been our guests in America when he lectured a few months ago at Harvard. Every day I said: "I will get to the Pillons this afternoon"; but every day I found it impossible to attempt your four flights of stairs, and finally had to run away from the Boutrouxs' to save my life from the fatigue and pectoral pain which resulted from my seeing so many people. I have a dilatation of the aorta, which causes anginoid pain of a bad kind whenever I make any exertion, muscular, intellectual, or social, and I should not have thought at all of going through Paris were it not that I wished to consult a certain Dr. Moutier there, who is strong on arteries, but who told me that he could do nothing for my case. I hope that these baths may arrest the disagreeable tendency to *pejoration* from which I have suffered in the past year. This is why I didn't come to see the dear Pillons; a loss for which I felt, and shall always feel, deep regret.

The sight of the new "Année Philosophique" at Boutroux's showed me how valiant and solid you still are for literary work. I read a number of the book reviews, but none of the articles, which seemed uncommonly varied and interesting. Your short notice of Schinz's really *bouffon* book showed me to my regret that even you have not yet caught the true inwardness of my notion of Truth. You speak as if I allowed no *valeur de connaissance proprement dite*, which is a quite false accusation. When an idea "works" successfully among *all the other ideas* which relate to the object of which it is our mental substitute, associating and comparing itself with them harmoniously, the workings are wholly inside of the intellectual world, and the idea's value purely intellectual, for the time, at least. This is my doctrine and Schiller's, but it seems very hard to express it so as to get it understood!

I hope that, in spite of the devouring years, dear Madame Pillon's state of health may be less deplorable than it has been so long. In particular I wish that the neuritis may have ceased. I wish! I wish! but what 's the use of wishing, against the universal law that "youth 's a stuff will not endure," and that we must simply make the best of it? Boutroux gave some beautiful lectures at Harvard, and is the gentlest and most lovable of characters. Believe me, dear Pillon, and dear Madame Pillon, your ever affectionate old friend,

Wm. James.

To Theodore Flournoy.

Bad-Nauheim, *May* 29, 1910.

. . . Paris was splendid, but fatiguing. Among other things I was introduced to the Académie des Sciences Morales, of which you may likely have heard that I am now an *associé étranger* (!!). Boutroux says that Renan, when he took his seat after being received at the Académie Française, said: "Qu'on est bien dans ce fauteuil" (it is nothing but a cushioned bench with no back!). "Peut-être n'y a-t-il que cela de vrai!" Delicious Renanesque remark! . . .

W. J.

The arrangement by which Mrs. James and Henry James were to have arrived at Nauheim had been upset. The two, who were to come from England together, were delayed by Henry's condition; and for a while James was at Nauheim alone.

To his Daughter.

Bad-Nauheim, *May* 29, 1910.

Beloved Péguy,— The very *fust* thing I want you to do is to look in the drawer marked "Blood" in my tall filing

case in the library closet, and find the *date* of a number of the "Journal of Speculative Philosophy" there that contains an article called "Philosophic Reveries." Send this *date* (not the article) to the Revd. Prof. L. P. Jacks, 28 Holywell, Oxford, if you find it, *immediately*. He will understand what to do with it. If you don't find the article, do nothing! Jacks is notified. I have just corrected the proofs of an article on Blood for the "Hibbert Journal," which, I think, will make people sit up and rub their eyes at the apparition of a new great writer of English. I want Blood himself to get it as a surprise.

I got as a surprise your finely typed copy of the rest of my MS., the other day. I thank you for it; also for your delightful letters. The type-writing seems to set free both your and Aleck's genius more than the pen. (If you need a new ribbon it must be got from the agency in Milk St. just above Devonshire — but you 'll find it hard work to get it into its place.) You seem to be leading a very handsome and domestic life, avoiding social excitements, and hearing of them only from the brethren. It is good sometimes to face the naked ribs of reality as it reveals itself in homes. I face them *here*, with no one but the blackbirds and the trees for my companions, save some rather odd Americans at the *Mittagstisch* and *Abendessen*, and the good smiling *Dienstmädchen* who brings me my breakfast in the morning. . . . I went to my bath at 6 o'clock this morning, and had the Park all to the blackbirds and myself. This was because I am expecting a certain Prof. Goldstein from Darmstadt to come to see me this morning, and I had to get the bath out of the way. He is a powerful young writer, and is translating my "Pluralistic Universe." But the weather has grown so threatening that I hope now that he won't come till next Sunday. It is a shame to converse here and not be in the open air. I would to Heaven *thou*

wert *mit* — I think thou wouldst enjoy it very much for a week or more. The German civilization is *good!* Only this place would give a very false impression of our wicked earth to a Mars-*Bewohner* who should descend and leave and see nothing else. Not a dark spot (save what the patients' hearts individually conceal), no poverty, no vice, nothing but prettiness and simplicity of life. I snip out a concert-program (the afternoon one unusually good) which I find lying on my table. The like is given free in the open air every day. The baths weaken one so that I have little brain for reading, and must write letters to all kinds of people every day. A big quarrel is on in Paris between my would-be translators and publishers. I wish translators would let my books alone — they are written for my own people exclusively! You will have received Hewlett's delightful "Halfway House," sent to our steamer by Pauline Goldmark, I think. I have been reading a charmingly discreet life of Nietzsche by D. Halévy, and have invested in a couple more of his (N.'s) books, but have n't yet begun to read them. I am half through "Waffen-nieder!" a *first-rate* anti-war novel by Baroness von Suttner. It has been translated, and I recommend it as in many ways instructive. How are Rebecca and Maggie [the cook and housemaid]? You don't say how you enjoy ordering the bill of fare every day. You can't vary it properly unless you make a *list* and keep it. A good sweet dish is *rothe Grütze*, a form of fine sago consolidated by currant-jelly juice, and sauced with custard, or, I suppose, cream.

Well! no more today! Give no end of love to the good boys, and to your Grandam, and believe me, ever thy affectionate,

W. J.

To Henry P. Bowditch.

BAD-NAUHEIM, *June* 4, 1910.

DEAREST HEINRICH,— The envelope in which this letter goes was addrest in Cambridge, Mass., and expected to go towards you with a letter in it, long before now. But better late than never, so here goes! I came over, as you may remember, for the double purpose of seeing my brother Henry, who had been having a sort of nervous breakdown, and of getting my heart, if possible, tuned up by foreign experts. I stayed upwards of a month with Henry, and then came hither *über* Paris, where I stayed ten days. I have been here two and a half weeks, taking the baths, and enjoying the feeling of the strong, calm, successful, new German civilization all about me. Germany is *great*, and no mistake! But what a contrast, in the well-set-up, well-groomed, smart-looking German man of today, and his rather clumsily drest, dingy, and unworldly-looking father of forty years ago! But something of the old *Gemüthlichkeit* remains, the friendly manners, and the disposition to talk with you and take you seriously and to respect the serious side of whatever comes along. But I can write you more interestingly of physiology than I can of sociology. . . . The baths may or may not arrest for a while the downward tendency which has been so marked in the past year — but at any rate it is a comfort to know that my sufferings have a respectable organic basis, and are not, as so many of my friends tell me, due to pure "nervousness." Dear Henry, you see that you are not the only pebble on the beach, or toad in the puddle, of senile degeneration! I admit that the form of your tragedy beats that of most of us; but youth's a stuff that won't endure, in any one, and to have had it, as you and I have had it, is a good deal gained anyhow, while to see the daylight still under *any* conditions

is perhaps also better than nothing, and meanwhile the good months are sure to bring the final relief after which, "when you and I behind the veil are passed, Oh, but the long, long time the world shall last!" etc., etc. Rather gloomy moralizing, this, to end an affectionate family letter with; but the circumstances seem to justify it, and I know that you won't take it amiss.

Alice is staying with Henry, but they will both be here in a fortnight or less. I find it pretty lonely all by myself, and the German language does n't run as trippingly off the tongue as it did forty years ago. Passage back is taken for August 12th. . . .

Well, I must stop! Pray give my love to Selma, the faithful one. Also to Fanny, Harold, and Friedel. With Harold's engagement you are more and more of a patriarch. Heaven keep you, dear Henry.

Believe me, ever your affectionately sympathetic old friend,

Wm. James.

To François Pillon.

Bad-Nauheim, *June* 8, 1910.

My dear Pillon,— I have your good letter of the 4th — which I finally had to take a magnifying-glass to read (!) — and remained full of admiration for the nervous centres which, after 80 years of work, could still guide the fingers to execute, without slipping or trembling, that masterpiece of microscopic calligraphy! Truly your nervous centres are "well preserved" — the optical ones also, in spite of the cataracts and loss of accommodation! How proud I should be if now, at the comparatively youthful age of 68, I could flatter *myself* with the hope of doing what you have done, and living down victoriously twelve more devouring ene-

mies of years! With a fresh volume produced, to mark each year by! I give you leave, as a garland and reward, to misinterpret my doctrine of truth *ad libitum* and to your heart's content, in all your future writings. I will never think the worse of you for it.

What you say of dear Madame Pillon awakens in me very different feelings. She has led, indeed, a life of suffering for many years, and it seems to me a real tragedy that she should now be confined to the house so absolutely. If only you might inhabit the country, where, on fine days, with no stairs to mount or descend, she could sit with flowers and trees around her! The city is not good when one is confined to one's apartment. Pray give Madame Pillon my sincerest love — I never think of her without affection.— I am almost ashamed to accept year after year your "Année Philosophique," and to give you so little in return for it. I am expecting my wife and brother to arrive here from England this afternoon, and we shall *probably* all return together through Paris, by the middle of July. I will then come and see you, with the wife, so please keep the "Année" till then, and put it into my hands. I can read nothing serious here — the baths destroy one's strength so. Whether they will do any good to my circulatory organs remains to be seen — there is no good effect perceptible so far. Believe me, dear old friend, with every message of affection to you both, yours ever faithfully,

Wm. James.

The letters which follow concern Henry Adams's "Letter to American Teachers," originally printed for private circulation, but recently published, with a preface by Mr. Brooks Adams, under the title: "The Degradation of Democratic Dogma."

To Henry Adams.

BAD-NAUHEIM, *June* 17, 1910.

DEAR HENRY ADAMS,— I have been so "slim" since seeing you, and the baths here have so weakened my brain, that I have been unable to do any reading except trash, and have only just got round to finishing your "letter," which I had but half-read when I was with you at Paris. To tell the truth, it does n't impress me at all, save by its wit and erudition; and I ask you whether an old man soon about to meet his Maker can hope to save himself from the consequences of his life by pointing to the wit and learning he has shown in treating a tragic subject. No, sir, you can't do it, can't impress God in that way. So far as our scientific conceptions go, it may be admitted that your Creator (and mine) started the universe with a certain amount of "energy" latent in it, and decreed that everything that should happen thereafter should be a result of parts of that energy falling to lower levels; raising other parts higher, to be sure, in so doing, but never in equivalent amount, owing to the constant radiation of unrecoverable warmth incidental to the process. It is customary for gentlemen to pretend to believe one another, and until some one hits upon a newer revolutionary concept (which may be tomorrow) all physicists must play the game by holding religiously to the above doctrine. It involves of course the ultimate cessation of all perceptible happening, and the end of human history. With this general conception as *surrounding* everything you say in your "letter," no one can find any fault — in the present stage of scientific conventions and fashions. But I protest against your interpretation of some of the specifications of the great statistical drift downwards of the original high-level energy. If, instead of criticizing what you seem to me to say, I

express my own interpretation dogmatically, and leave you to make the comparison, it will doubtless conduce to brevity and economize recrimination.

To begin with, the *amount* of cosmic energy it costs to buy a certain distribution of fact which humanly we regard as precious, seems to me to be an altogether secondary matter as regards the question of history and progress. Certain arrangements of matter *on the same energy-level* are, from the point of view of man's appreciation, superior, while others are inferior. Physically a dinosaur's brain may show as much intensity of energy-exchange as a man's, but it can do infinitely fewer things, because as a force of detent it can only unlock the dinosaur's muscles, while the man's brain, by unlocking far feebler muscles, indirectly can by their means issue proclamations, write books, describe Chartres Cathedral, etc., and guide the energies of the shrinking sun into channels which never would have been entered otherwise — in short, *make* history. Therefore the man's brain and muscles are, from the point of view of the historian, the more important place of energy-exchange, small as this may be when measured in absolute physical units..

The "second law" is wholly irrelevant to "history" — save that it sets a terminus — for history is the course of things before that terminus, and all that the second law says is that, whatever the history, it must invest itself between that initial maximum and that terminal minimum of difference in energy-level. As the great irrigation-reservoir empties itself, the whole question for us is that of the distribution of its effects, of *which* rills to guide it into; and the size of the rills has nothing to do with their significance. Human cerebration is the most important rill we know of, and both the "capacity" and the "intensity" factor thereof may be treated as infinitesimal. Yet the filling of such rills

would be cheaply bought by the waste of whole sums spent in getting a little of the down-flowing torrent to enter them. Just so of human institutions — their value has in strict theory nothing whatever to do with their energy-budget — being wholly a question of the form the energy flows through. Though the *ultimate* state of the universe may be its vital and psychical extinction, there is nothing in physics to interfere with the hypothesis that the penultimate state might be the millennium — in other words a state in which a minimum of difference of energy-level might have its exchanges so skillfully *canalisés* that a maximum of happy and virtuous consciousness would be the only result. In short, the last expiring pulsation of the universe's life might be, "I am so happy and perfect that I can stand it no longer." You don't believe this and I don't say I do. But I can find nothing in "Energetik" to conflict with its possibility. You seem to me not to discriminate, but to treat quantity and distribution of energy as if they formed one question.

There! that's pretty good for a brain after 18 Nauheim baths — so I won't write another line, nor ask you to reply to me. In case you can't help doing so, however, I will gratify you now by saying that I probably won't jaw back. — It was pleasant at Paris to hear your identically unchanged and "undegraded" voice after so many years of loss of solar energy. Yours ever truly,

Wm. James.

[Post-card]

Nauheim, *June* 19, 1910.

P. S. Another illustration of my meaning: The clock of the universe is running down, and by so doing makes the hands move. The energy absorbed by the hands and the

mechanical work they do is the same day after day, no matter how far the weights have descended from the position they were originally wound up to. The *history* which the hands perpetrate has nothing to do with the *quantity* of this work, but follows the *significance* of the figures which they cover on the dial. If they move from O to XII, there is "progress," if from XII to O, there is "decay," etc. etc.

W. J.

To Henry Adams.

[Post-card]

CONSTANCE, *June* 26, [1910].

Yours of the 20th, just arriving, pleases me by its docility of spirit and passive subjection to philosophic opinion. Never, never pretend to an opinion of your own! that way lies every arrogance and madness! You tempt me to offer you another illustration — that of the *hydraulic ram* (thrown back to me in an exam. as a "hydraulic goat" by an insufficiently intelligent student). Let this arrangement of metal, placed in the course of a brook, symbolize the machine of human life. It works, clap, clap, clap, day and night, so long as the brook runs *at all*, and no matter how full the brook (which symbolizes the descending cosmic energy) may be, it works always to the same effect, of raising so many kilogrammeters of water. What the *value* of this work as history may be, depends on the uses to which the water is put in the house which the ram serves.

W. J.

To Benjamin Paul Blood.

CONSTANCE, *June* 25, 1910.

MY DEAR BLOOD,— About the time you will receive this, you will also be surprised by receiving the "Hibbert Journal"

for July, with an article signed by me, but written mainly by yourself.[1] Tired of waiting for your final synthetic pronunciamento, and fearing I might be cut off ere it came, I took time by the forelock, and at the risk of making ducks and drakes of your thoughts, I resolved to save at any rate some of your rhetoric, and the result is what you see. Forgive! forgive! forgive! It will at any rate have made you famous, for the circulation of the H. J. is choice, as well as large (12,000 or more, I 'm told), and the print and paper the best ever yet. I seem to have lost the editor's letter, or I would send it to you. He wrote, in accepting the article in May, "I have already 40 articles accepted, and some of the writers threaten lawsuits for non-publication, yet such was the exquisite refreshment Blood's writing gave me, under the cataract of sawdust in which editorially I live, that I have this day sent the article to the printer. Actions speak louder than words! Blood is simply *great*, and you are to be thanked for having dug him out. L. P. Jacks." Of course I 've used you for my own purposes, and probably misused you; but I 'm sure you will feel more pleasure than pain, and perhaps write again in the "Hibbert" to set yourself right. You 're sure of being printed, whatever you may send. How I wish that I too could write poetry, for pluralism is in its *Sturm und Drang* period, and verse is the only way to express certain things. I 've just been taking the "cure" at Nauheim for my unlucky heart — no results so far!

Sail for home again on August 12th. Address always Cambridge, Mass.; things are forwarded. Warm regards, fellow pluralist. Yours ever,

Wm. James.

[1] See the footnote on p. 39 *supra*.

To Theodore Flournoy.

GENEVA, *July* 9, 1910.

DEAREST FLOURNOY,— Your two letters, of yesterday, and of July 4th sent to Nauheim, came this morning. I am sorry that the Nauheim one was not written earlier, since you had the trouble of writing it at all. I thank you for all the considerateness you show — you understand entirely my situation. My dyspnœa gets worse at an accelerated rate, and all I care for now is to get home — doing *nothing* on the way. It is partly a spasmodic phenomenon I am sure, for the aeration of my tissues, judging by the color of my lips, seems to be sufficient. I will leave Geneva now without seeing you again — better not come, unless just to shake hands with my wife! Through all these years I have wished I might live nearer to you and see more of you and exchange more ideas, for we seem two men particularly well *faits pour nous comprendre*. Particularly, now, as my own intellectual house-keeping has seemed on the point of working out some good results, would it have been good to work out the less unworthy parts of it in your company. But that is impossible! — I doubt if I ever do any more writing of a serious sort; and as I am able to look upon my life rather lightly, I can truly say that "I don't care" — don't care in the least pathetically or tragically, at any rate.— I hope that Ragacz will be a success, or at any rate a wholesome way of passing the month, and that little by little you will reach your new equilibrium. Those dear daughters, at any rate, are something to live for — to show them Italy should be rejuvenating. I can write no more, my very dear old friend, but only ask you to think of me as ever lovingly yours,

W. J.

After leaving Geneva James rested at Lamb House for a few days before going to Liverpool to embark. Walking, talking and writing had all become impossible or painful. The short northern route to Quebec was chosen for the home voyage. When he and Mrs. James and his brother Henry landed there, they went straight to Chocorua. The afternoon light was fading from the familiar hills on August 19th, when the motor brought them to the little house, and James sank into a chair beside the fire, and sobbed, "It 's so good to get home!"

A change for the worse occurred within forty-eight hours and the true situation became apparent. The effort by which he had kept up a certain interest in what was going on about him during the last weeks of his journey, and a certain semblance of strength, had spent itself. He had been clinging to life only in order to get home.

Death occurred without pain in the early afternoon of August 26th.

His body was taken to Cambridge, where there was a funeral service in the College Chapel. After cremation, his ashes were placed beside the graves of his parents in the Cambridge Cemetery.

THE END

APPENDIXES

APPENDIX I

Three Criticisms for Students

In his smaller classes, made up of advanced students, James found it possible to comment in detail on the work of individuals. Three letters have come into the hands of the editor, from which extracts may be taken to illustrate such comments. They were written for persons with whom he could communicate only by letter, and are extended enough to suggest the *viva voce* comments which many a student recalls, but of which there is no record. The first is from a letter to a former pupil and refers to work of Bertrand Russell and others which the pupil was studying at the time. The second and third comment on manuscripts that had been prepared as "theses" and had been submitted to James for unofficial criticism. They exhibit him, characteristically, as encouraging the student to formulate something more positive.

Jan. 26, 1908.

Those propositions or supposals which [Russell, Moore and Meinong] make the exclusive vehicles of truth are mongrel curs that have no real place between realities on the one hand and beliefs on the other. The negative, disjunctive and hypothetic truths which they so conveniently express can all, perfectly well (so far as I see), be translated into relations between beliefs and positive realities. "Propositions" are expressly devised for quibbling between realities and beliefs. They seem to have the objectivity of the one and the subjectivity of the other, and he who uses them can straddle as he likes, owing to the ambiguity of the word *that*, which is essential to them. "*That* Cæsar existed" is "true," sometimes means the *fact that* he existed is real, sometimes the *belief that* he existed is true. You can get no honest discussion out of such terms. . . .

Aug. 15, 1908.

Dear K ——, . . . [I have] read your thesis once through. I only finished it yesterday. It is a big effort, hard to grasp at a

single reading, and I 'm too lazy to go over it a second time in its present physically inconvenient shape. It is obvious that parts of it have been written rapidly and not boiled down; and my impression is that you have left over in it too much of the complication of form in which our ideas, our critical ideas especially, first come to us, and which has, with much rewriting, to be straightened out. You were dealing with dialecticians and logic-choppers, and you have met them on their own ground with a logic-chopping even more diseased than theirs. So far as I can see, you *have* met them, though your own expressions are often far from lucid (— result of haste?); but in some cases I doubt whether they themselves would think that they were met at all. I fear a little that both Bradley and Royce will think that your *reductiones ad absurdum* are too fine spun and ingenious to have real force. Too complicated, too complicated! is the verdict of my horse-like mind on much of this thesis. Your defense will be, of course, that it is a thesis, and as such, expected to be barbaric. But then I point to the careless, hasty writing of much of it. You *must* simplify yourself, if you hope to have any influence in print.

The writing becomes more careful and the style clearer, the moment you tackle Russell in the 6th part. And when you come to your own dogmatic statement of your vision of things in the last 30 pages or so, I think the thesis splendid, prophetic in tone and *very* felicitous, often, in expression. This is indeed the *philosophie de l'avenir*, and a dogmatic expression of it will be far more effective than critical demolition of its alternatives. It will render that unnecessary if able enough. One will simply *feel* them to be diseased. My total impression is that the critter K —— has a *really magnificent vision* of the lay of the land in philosophy,— of the land of bondage, as well as of that of promise,— but that he has a tremendous lot of work to do yet in the way of getting himself into straight and effective literary shape. He has *elements* of extraordinary literary power, but they are buried in much sand and shingle. . . .

May. 26, 1909.

Dear Miss S ——, I am a caitiff! I have left your essay on my poor self unanswered. . . . It is a great compliment to me to be taken so philologically and importantly; and I must say that

from the technical point of view you may be proud of your production. I like greatly the objective and dispassionate key in which you keep everything, and the number of subdivisions and articulations which you make gives me vertiginous admiration. Nevertheless, the tragic fact remains that I don't feel wounded at all by all that output of ability, and for reasons which I think I can set down briefly enough. It all comes, in my eyes, from too much philological method — as a Ph.D. thesis your essay is supreme, but why don't you go farther? You take utterances of mine written at different dates, for different audiences belonging to different universes of discourse, and string them together as the abstract elements of a total philosophy which you then show to be inwardly incoherent. This is splendid philology, but is it live criticism of anyone's *Weltanschauung?* Your use of the method only strengthens the impression I have got from reading criticisms of my "pragmatic" account of "truth," that the whole Ph.D. industry of building up an author's meaning out of separate texts leads nowhere, unless you have first grasped his centre of vision, by an act of imagination. That, it seems to me, you lack in my case.

For instance: [Seven examples are next dealt with in two and a half pages of type-writing. These pages are omitted.]

. . . I have been unpardonably long; and if you were a man, I should assuredly not expect to influence you a jot by what I write. Being a woman, there may be yet a gleam of hope! — which may serve as the excuse for my prolixity. (It is not for the likes of *you*, however, to hurl accusations of prolixity!) Now if I may presume to give a word of advice to one so much more accomplished than myself in dialectic technique, may I urge, since you have shown what a superb mistress you are in that difficult art of discriminating abstractions and opposing them to each other one by one, since in short there is no university extant that would n't give you its *summa cum laude*,— *I* should certainly so reward your thesis at Harvard,— may I urge, I say, that you should now turn your back upon that academic sort of artificiality altogether, and devote your great talents to the study of reality in its concreteness? In other words, do some *positive* work at the problem of what truth signifies, substitute a definitive alternative for the humanism which I present, as the

latter's substitute. Not by proving their inward incoherence does one refute philosophies — every human being is incoherent — but only by superseding them by other philosophies more satisfactory. Your wonderful technical skill ought to serve you in good stead if you would exchange the philological kind of criticism for constructive work. I fear however that you won't — the iron may have bitten too deeply into your soul!!

Have you seen Knox's paper on pragmatism in the "Quarterly Review" for April — perhaps the deepest-cutting thing yet written on the pragmatist side? On the other side read Bertrand Russell's paper in the "Edinburgh Review" just out. A thing after your own heart, but ruined in my eyes by the same kind of vicious abstractionism which your thesis shows. It is amusing to see the critics of the will to believe furnish such exquisite instances of it in their own persons. *E.g.*, Russell's own splendid atheistic-titanic confession of faith in that volume of essays on "Ideals of Science and of Faith" edited by one Hand. X ——, whom you quote, has recently worked himself up to the pass of being ordained in the Episcopal church. . . . I justify them both; for only by such experiments on the part of individuals will social man gain the evidence required. They meanwhile seem to think that the only "true" position to hold is that everything not imposed upon a will-less and non-coöperant intellect must count as false — a preposterous principle which no human being follows in real life.

Well! There! that is all! But, dear Madam, I should like to know where you come from, who you are, what your present "situation" is, etc., etc.— It is natural to have some personal curiosity about a lady who has taken such an extraordinary amount of pains for me!

Believe me, dear Miss S ——, with renewed apologies for the extreme tardiness of this acknowledgment, yours with mingled admiration and abhorrence,

Wm. James.

APPENDIX II

Books by William James

The following chronological list includes books only, but it gives the essays and chapters contained in each.

Professor R. B. Perry's "Bibliography" (see below) lists a great number of contributions to periodicals, which have never been reprinted, and includes notes indicative of the matter of each.

(No attempt has been made to compile a list of references to literature about William James, but the following may be mentioned as easily obtainable: *William James*, by Émile Boutroux. Paris, 1911. Translation: Longmans, Green & Co., New York and London, 1912. *La Philosophie de William James*, by Theodore Flournoy. St. Blaise, 1911. Translation: *The Philosophy of William James*. Henry Holt & Co., New York, 1917.)

Literary Remains of Henry James, Sr., with an Introduction by William James. Boston: Houghton, Mifflin & Co., 1884.

The Principles of Psychology. New York: Henry Holt & Co.; London: Macmillan & Co., 1890.

Volume I. Scope of Psychology — Functions of the Brain — Conditions of Brain Activity — Habit — The Automaton Theory — The Mind-Stuff Theory — Methods and Snares of Psychology — Relations of Minds to Other Things — The Stream of Thought — The Consciousness of Self — Attention — Conception — Discrimination and Comparison — Association — The Perception of Time — Memory.

Volume II. Sensation — Imagination — Perception of Things — The Perception of Space — The Perception of Reality — Reasoning — The Production of Movement — Instinct — The Emotions — Will — Hypnotism — Necessary Truth and the Effects of Experience.

A Text-Book of Psychology. Briefer Course. New York: Henry Holt & Co.; London: Macmillan & Co., 1892.

Introductory — Sensation — Sight — Hearing — Touch — Sensations of Motion — Structure of the Brain — Functions of the Brain — Some General Conditions of Neural Activity — Habit — Stream of Consciousness — The Self — Attention — Conception — Discrimination — Association — Sense of Time — Memory — Imagination — Perception — The Perception of Space — Reasoning — Consciousness and Movement — Emotion — Instinct — Will — Psychology and Philosophy.

The Will to Believe, and Other Essays in Popular Philosophy. New York and London: Longmans, Green & Co., 1897.

The Will to Believe — Is Life Worth Living? — The Sentiment of Rationality — Reflex Action and Theism — The Dilemma of Determinism — The Moral Philosopher and the Moral Life — Great Men and their Environment — The Importance of Individuals — On Some Hegelisms — What Psychical Research has Accomplished.

Human Immortality, Two Supposed Objections to the Doctrine. London: Constable & Co., also Dent & Sons; Boston: Houghton, Mifflin & Co., 1898.

The Same. A New Edition with Preface in Reply to His Critics. Boston: Houghton, Mifflin & Co., 1899.

Talks to Teachers on Psychology, and to Students on Some of Life's Ideals. New York: Henry Holt & Co.; London: Longmans, Green & Co., 1899.

Psychology and the Teaching Art — The Stream of Consciousness — The Child as a Behaving Organism — Education and Behavior — The Necessity of Reactions — Native and Acquired Reactions — What the Native Reactions Are — The Laws of Habit — Association of Ideas — Interest — Attention — Memory — Acquisition of Ideas — Apperception — The Will.

Talks to Students: The Gospel of Relaxation — On a Certain Blindness in Human Beings — What Makes Life Significant?

The Varieties of Religious Experience. A Study in Human Nature. The Gifford Lectures on Natural Religion, Edinburgh, 1901–1902. New York and London: Longmans, Green & Co., 1902.

Religion and Neurology — Circumscription of the Topic — The Reality of the Unseen — The Religion of Healthy-Mindedness — The Sick Soul — The Divided Self, and the Process of its Unification — Conversion — Saintliness — The Value of Saintliness — Mysticism — Philosophy — Other Characteristics — Conclusions — Postscript.

Pragmatism. A New Name for Some Old Ways of Thinking. New York and London: Longmans, Green & Co., 1907.

The Present Dilemma in Philosophy — What Pragmatism Means — Some Metaphysical Problems Pragmatically Considered — The One and the Many — Pragmatism and Common Sense — Pragmatism's Conception of Truth — Pragmatism and Humanism — Pragmatism and Religion.

A Pluralistic Universe. Hibbert Lectures at Manchester College. New York and London: Longmans, Green & Co., 1909.

The Types of Philosophic Thinking — Monistic Idealism — Hegel and his Method — Concerning Fechner — Compounding of Consciousness — Bergson and his Critique of Intellectualism — The Continuity of Experience — Conclusions —— Appendixes: *A.* The Thing and its Relations. *B.* The Experience of Activity. *C.* On the Notion of Reality as Changing.

The Meaning of Truth. A Sequel to *Pragmatism.* New York and London: Longmans, Green & Co., 1909.

The Function of Cognition — The Tigers in India — Humanism and Truth — The Relation between Knower and Known — The Essence of Humanism — A Word More about Truth — Professor Pratt on Truth — The Pragmatist Account of Truth and its Misunderstanders — The Meaning of the Word Truth — The Existence of Julius Cæsar — The Absolute and the Strenuous Life — Hébert on Pragmatism — Abstractionism and "Relativismus" — Two English Critics — A Dialogue.

Some Problems of Philosophy. A Beginning of an Introduction to Philosophy. New York and London: Longmans, Green & Co., 1911.

Philosophy and its Critics — The Problems of Metaphysics — The Problem of Being — Percept and Concept — The One and the Many — The Problem of Novelty — Novelty and

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APPENDIX III

Refusal to Aid in Raising a Monument to Schopenhauer

This refusal to share in getting up a monument to Schopenhauer has been found in Mrs. James's handwriting. The presumption is that she copied so much of a letter to Hillebrand as James wished to keep a record of. But, as he dictated much of his correspondence to Mrs. James at this time, it is possible that what follows may be an unfinished letter, which he decided not to send. He was writing a private letter and need not have feared to "let himself go" to a correspondent on whose imagination and understanding he could rely; on the other hand, he may have decided to alter what now appears. The document is interesting, even though its finality is doubtful.

To Karl Hillebrand

Keene Valley, *Aug.* 10, 1883

Dear Mr. Hillebrand,—Woe is me! What shall I say to your note? Let me say first how glad I am to see your handwriting after the distressing accounts my brother had given me of your illness. You give no very reassuring account of yourself, but I take the mission in behalf of which you write as a sign that neither the spirit nor the flesh in you is yet reduced to the bare keeping of body and soul together, and I hope that more important labors than this will soon be in your power.

As for what you propose, what could be more tempting to an obscure chicken like myself than to see his name printed in the company of the Illustrious whom you enumerate. But is there no other man than Schopenhauer on whom we can combine? I really *must* decline to stir a finger for the glory of one who studiously lived for no other purpose than to spit upon the lives of

the like of me and all those I care for. Isn't there something rather immoral in *publicly* doing homage to one whose writings, if the public could but understand and heed them, would undo whatever of simple kindliness and hope keeps its life sweet? And is n't there something inwardly farcical in getting up a mundane celebration and signing an "uproar," and what vanity more I know not, for the personal magnification of one, the burden of whose song—however little his life may have consisted with it—was the annihilation of personal selfhood? Isn't it like offering a fur overcoat to a sweating equatorial African? And won't Schopenhauer's spirit, looking down from the Isles of the Blest, make gibes at the Committee more drastic than any of those to be found in his printed works? It seems to me that the indiscriminate newspaper optimism of our day rather overshoots the mark when it takes to hurrahing for pessimism itself. It is as if the Parisians should raise a monument to Bismarck or the Comte de Chambord to Robespierre, because "after all, they are good fellows too."

There *are* intellectual distinctions; why should scholars, of all men, be called on to wipe them out? If the citizens of Frankfort want to embellish their town by monuments to the celebrated men who lived there, merely because they were celebrated, for the country people to gape at, without knowing which is which—well and good, that's all included in the great popular, country-fair, animal-spirit side of life, which Schopenhauer so much loathed. But if there be any kernel of truth in Schopenhauer's system (and it seems to me there is a deep one), it ought to be celebrated in silence and in secret, by the inner lives of those to whom it speaks; taking some things seriously is incompatible with "celebrating" them! As for Schopenhauer himself, personally, his loud-mouthed pessimism was that of a dog who would rather see the world ten times worse than it is than lose his chance of barking at it, and whom nothing would have unsuited so completely as the removal of cause for complaint. There are pathetic pessimists and cantankerous pessimists. Schopenhauer was not pathetic—Leopardi was. Then as for his metaphysics, they seem to me to unite every bad quality. He carried Kant's *Schnorkelwerk*, and machine-shop way of representing things, to an extreme where they become

simply ludicrous; he ignored most all the really fruitful tendencies of his time; his only merits were his racy and pithy style and his refusal to "take stock" in a platitudinarian optimism. Candidly does n't the monument plan savor the least bit in the world of the latter beatific *Weltanschauung?*

I know you will be more amused than offended by these *Auslassungen* of mine. I wish they might induce you to change your own mind; but conversions are not so easily made!

[*Unfinished.*]

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